

THE
PILGRIM'S PROGRESS

FROM
THIS WORLD TO THAT WHICH IS TO COME

UNDER THE SIMILITUDE OF A DREAM.

BY
JOHN BUNYAN.

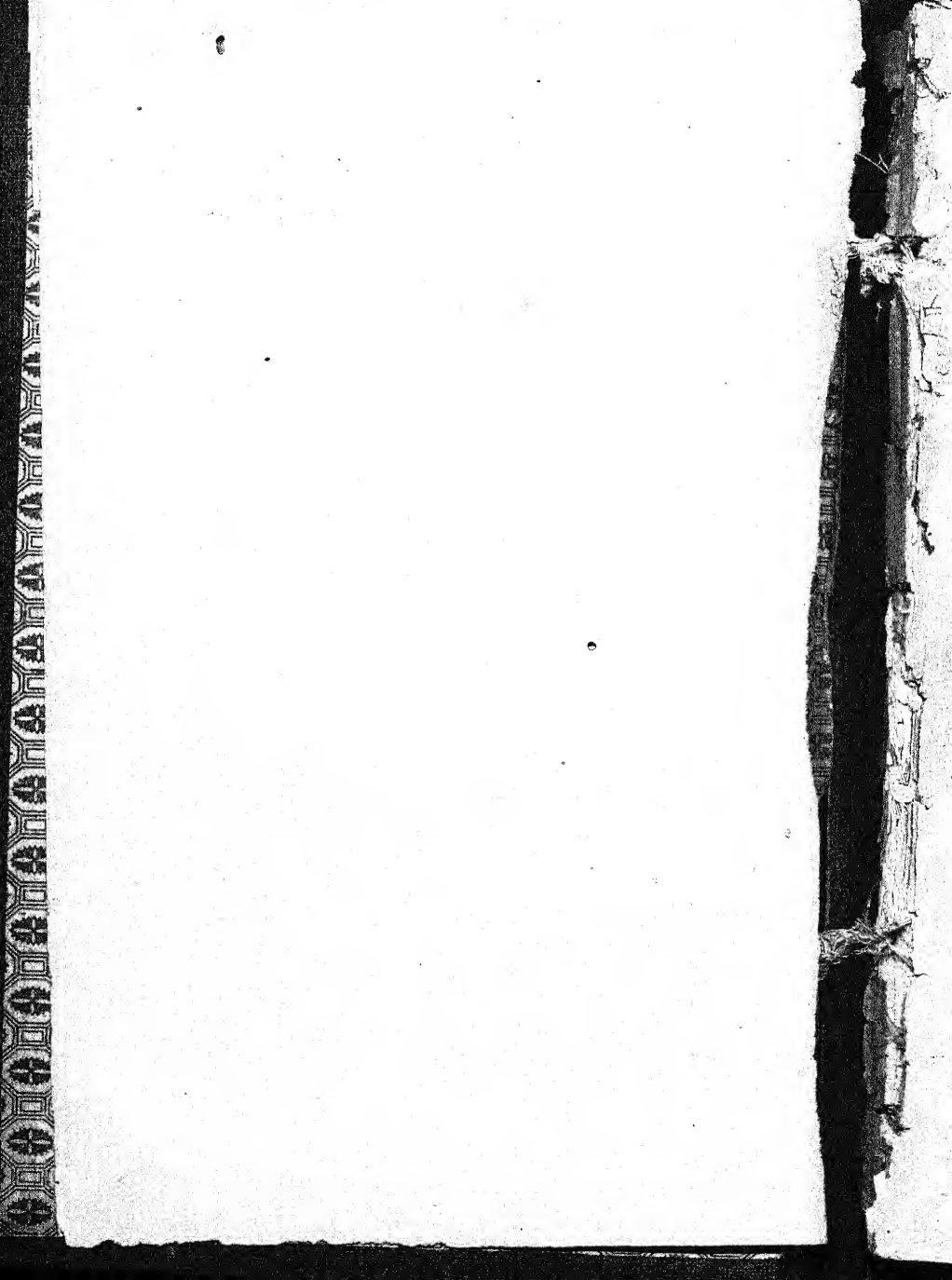
WITH NOTES AND MEMOIR,
BY THE REV. JAMES INGLIS, JOHNSTONE.

NEW YORK:
THE AMERICAN NEWS COMPANY.

भारता-भवन पुस्तकालय, प्रयाग

क्रमांक संख्या.....34307

विभाग





LIFE OF JOHN BUNYAN.

THE number of men whose talents have raised them from obscurity to eminence in literature is not few: and there have been poets of humble birth and limited education whose names rank high: but Bunyan is almost a solitary example of an unlettered man, by the sheer strength of his genius, forcing his way as a prose writer into one of the foremost places in literature, having his biography written by men of the highest culture, and extorting praises from those who, we fear, were unable to understand his theology, and were certainly opposed to it.

John Bunyan was born at Elstow, near Bedford, in the year 1623. His father seems to have been a tinker, a circumstance with which he was reproached in after life, but of which he was not ashamed. He was educated at a school for the poor in Bedford, but "to my shame," he says, "I confess I did soon lose that little I learned, and that almost utterly." His mind was more engrossed with evil company than learning, and he had no parental instruction or example to check him. "I was," he says in his autobiography, "without God in the world; it was indeed according to the course of this world, and the spirit that now worketh in the children of disobedience. It was my delight to be taken captive by the devil at his will, being filled with all unrighteousness, that from a child I had but few equals, both for cursing, swearing, lying, and blaspheming the holy name of God." If we are to interpret his language concerning himself literally, he must have been habitually a violator of every sin in the decalogue. "I was," he says, "the very ringleader of all the youth that kept me company into all manner of vice and ungodliness." "I found within me a great desire to take my fill of sin, still studying what sin was yet to be committed; and I made as much haste as I could to fill my belly with its delicacies, lest I should die before my desire." "I was a great sin-breeder: I infected all the youth of the town where I was born." His imagination indeed seems to have rioted in evil, for he says, "I often wished that I had been a devil to torment others."

These strong expressions must be received with very considerable limitations. One of his biographers passes a sentence upon him which, in our opinion, goes far beyond the evidence. "He devoted his whole soul and body to licentiousness." Of this there is no proof, though the language already quoted may

seem to support the conclusion. He himself enumerates by name the sins to which he was addicted—cursing, swearing, lying and blaspheming, gaming and sports. The inference is, that these were the only vices which he practised. He never alludes to intemperance as one of his sins, and thus vindicates his own purity. "If all the fornicators and adulterers in England were hanged by the neck till they be dead, John Bunyan would be still alive and well."

Macaulay extenuates the offences of Bunyan, and says, "The four chief sins of which he was guilty were dancing, ringing the bells of the parish church, playing at tip-cat, and reading the history of Sir Bevis of Southampton. A rector of the school of Laud would have held such a young man up to the whole parish as a model." Southey also, after declaring him to have been a *blackguard*, proceeds to say—

"The very head and front of his offending
Hath this extent, no more."

We accept of Southey's designation of Bunyan as correct and descriptive. He was a *blackguard*; but the attempts of these writers to whitewash him would have been repudiated by Bunyan himself. With a mind enlightened by the Word and Spirit of God, he knew himself to have a heart deceitful above all things, and desperately wicked; and that though his sins might be venial in the eyes of the world, none were more hateful in the sight of a holy God, or more destructive to his own soul, than those of which he was guilty.

When about seventeen years of age, he entered the army, whether that of the Parliament, as is asserted by Macaulay, or of the King, as is affirmed by Offer, is not quite clear. At the age of twenty we find him pursuing his father's occupation, and married to a young woman, "virtuous, loving, born of good, honest, godly parents, who had instructed her as well as they were able in the ways of truth and saving knowledge." "This woman and I came together," he says, "as poor as poor might be, not so much household stuff as a dish or spoon betwixt us both," an example more honoured in the breach than the observance, though it proved the means of his reformation. She persuaded him to remain at home and read, and though reading was nearly a lost art to him, by application it was soon recovered. Her example also led him to attend public worship. He began to study religious works for his own profit. He was awakened to a sense of his sinfulness, and after a very remarkable spiritual experience, he was finally led to embrace with his whole soul the gospel of salvation through Jesus Christ.

Indeed, even before his marriage, his vivacious imagination had tormented him with the most frightful dreams and visions; he saw the heavens on fire; he thought himself at the bar of God, and cried out, "What shall I do, the day of judgment is come?" His study of the Scriptures, which now began, only furnished fresh material for his rare imagination to work on,

into scenes of splendour or terror. Now he was in the third heaven of delight, now within a step of hell, but through all the perturbations of conscience and feeling, he was steadily progressing in knowledge of himself and of the gospel, and ultimately attained a firm and serene assurance which shed a bright lustre over all the later years of his life. His autobiography, entitled "Grace Abounding to the Chief of Sinners," and the character of Christian in the *Pilgrim's Progress*, present a wonderfully accurate and vivid picture of the workings of his mind, while he struggled through temptations and unbelief into unclouded peace. We have inserted a few specimens from the first of these works as illustrations of the allegory.

In the year 1653, when Bunyan was about twenty-five years of age, he joined a congregation of Baptists, under the ministry of an excellent man named John Gifford, by whom he was baptized in the river Ouse, and from whose intelligent and liberal views he derived much benefit. His superior character and qualifications soon became known; he was chosen to be a deacon, and two years later, in 1655, sent out as an itinerant preacher, and speedily became most popular and successful. His spiritual struggles, which continued for a long period, seem to have animated his zeal, for he preached like one in the very heat of the furnace. "I can truly say," he writes, "that when I have been to preach, I have gone full of guilt and terror even to the pulpit door, and there it hath been taken off: yet neither guilt nor hell could take me off; my work for God carried me on with a strong hand." In the course of these journeys he had many interesting adventures. A Cambridge scholar overtook him one day and said, "How dare you preach from the Bible, seeing you have not the original?" "Have you the original?" said Bunyan. "Yes," said the scholar. "Nay, but have you the very self-same original copies that were written by the penmen of the Scriptures, prophets and apostles?" "No," said the scholar; "but we have the true copies of these originals." "How do you know that?" "How!" said the scholar, "why, we believe what we have is a true copy of the original." "Then," replied Bunyan, "so do I believe an English Bible to be a true copy of the original."

While preaching in a country church on another occasion, a scholar, also of Cambridge, went to hear him, saying, "He was resolved to hear the tinker prate." But he who came to scoff, remained to pray, was converted, and became a useful preacher.

He had pursued his labours with great acceptance for about five or six years, when in 1660 he was arrested for holding an unlawful meeting for public worship. After trial, the following sentence was pronounced: "You must be had back again to prison, and there lie for three months following; and then, if you do not submit to go to church to hear divine service, and leave your preaching, you must be banished the realm: and after that, if you shall be found in this realm without special

licence from the king, you must stretch by the neck for it." "If I was out of prison to-day," replied Bunyan, undauntedly, "I would preach the gospel again to-morrow, by the help of God."

After lying in Bedford jail about a year, he made an attempt to obtain his release, and his wife eloquently pleaded his cause before Judge Hales, but in vain. He seems in the jail, however, to have been, on the whole, kindly treated. He had opportunity allowed him of working for the subsistence of his family by making tagged laces. Besides the first part of the Pilgrim's Progress, he wrote several works which were afterwards published, among which was "Grace Abounding to the Chief of Sinners." In prison, too, he was accustomed to preach to his fellow-prisoners; and many persons visited him who were under spiritual concern. Nay, it appears he had occasional leave of absence, during which he preached in the villages and woods; and at one time went to London. Of this period a curious story is told. A magistrate having strong suspicions that Bunyan was not in the jail, sent a messenger at midnight to visit it. On that day he had received permission to visit his family, with whom he intended to remain all night; but contrary to his design he had returned. On the arrival of the messenger he demanded, Are all the prisoners safe? Yes. Is John Bunyan safe? Yes. Let me see him. He was called up, and all passed off well. The jailer is reported to have said to him, "You may go out when you will, for you know much better when to return than I can tell you."

Other curious stories are related of this period. A Quaker called upon him in jail one day, with what he professed to be a message from the Lord. "After searching," said he, "in half the jails of England, I am glad to have found thee at last." "If the Lord sent thee," said Bunyan, "you would not have needed to take so much trouble to find me out, for He knows that I have been in Bedford jail these seven years past."

To pass away the gloomy hours in prison, Bunyan took a rail out of the stool belonging to his cell, and with his knife fashioned it into a flute. The keeper hearing music followed the sound to Bunyan's cell; but while they were unlocking the door, the ingenious prisoner replaced the rail in the stool, so that the searchers were unable to solve the mystery; nor, during the remainder of Bunyan's residence in the jail, did they discover how the music had been produced.

It was while in this jail or "den," as he terms it, that the first part of the Pilgrim's Progress was written. Lord Campbell has said, "Had Bunyan been discharged and allowed to enjoy liberty, he no doubt would have returned to his trade, filling up his intervals of leisure with field preaching; his name would not have survived his own generation, and he could have done little for the religious improvement of mankind. The prison doors were shut upon him for twelve years. Being cut off from the external world, he communed with his own soul; and,

inspired by Him who touched Elijah's hallowed lips with fire, he composed the noblest of allegories." Many of his editors write in a similar vein.

It may, however, be questioned whether this opinion is correct. His imprisonment was by no means rigorous. The materials of the work had all been gathered; he was an author before his trial, and a most voluminous writer after his release; and the completion of this work was not the business of his life during his imprisonment, but the delight of a few leisure hours. The genius of Bunyan was far too robust to be greatly affected by mere outward circumstances, and we can scarcely doubt that in any case the Pilgrim's Progress would have been written.

Of its merits we quote the words of James Montgomery:—"It has been the lot of John Bunyan, an unlettered artisan, to do more than one in a hundred millions of human beings, even in civilised society, is usually able to do. He has produced a work of imagination of such decided originality as not only to have commanded public admiration at its first appearance, but amidst all changes of time, and style, and modes of thinking, to have maintained its place in the literature of every succeeding age; with the probability that so long as the language in which it is written endures it will not cease to be read by a great number of the youth of all future generations, at that period of life when their minds, their imaginations, and their hearts are most impressible with moral excellence, splendid picture, and religious sentiment. The happy idea of representing his story under the similitude of a dream, enabled him to portray, with all the liveliness of reality, the scenes which passed before him. It makes the reader himself, like the author, a spectator of all that occurs: thus giving him a personal interest in the events, an individual sympathy for the actor and sufferers. It would be difficult to name another work of any kind in our native tongue of which so many editions have been printed; and of which so many readers have lived and died, the character of whose lives and deaths must have been more or less affected by its lessons and examples, its fictions and realities."

Such commendations are not limited to those who, like Montgomery, agreed with Bunyan's theological opinions. Coleridge has written:—"I could not have believed beforehand that Calvinism could be painted in such exquisitely delightful colours. I know of no book, the Bible excepted, as above all comparison, which I, according to my judgment and experience, could so safely recommend, as teaching and embracing the whole saving truth, according to the mind that was in Christ Jesus, as 'The Pilgrim's Progress.'"

Bunyan obtained his formal release from prison about the close of the year 1672. He had, however, received licence to preach six months earlier, and went out and in to his prison with little supervision. His deliverance has been generally assigned to the intercession of Dr Barlow, Bishop of Lincoln, but it has been

satisfactorily shewn that a Quaker, named Richard Carver, who assisted in the escape of Charles II. after the battle of Worcester, used his influence with the King to obtain the release of persons imprisoned for their religious opinions, and that Bunyan shared in the general amnesty which was then offered.

On his release, Bunyan appears to have become a brasier, but ministered also to the Baptist congregation of Bedford, by whom he had been chosen to the pastoral office while yet in prison, and preached with great assiduity and extraordinary popularity throughout the country. The publication of the *Pilgrim's Progress*, a year or two afterwards, still more extended his reputation. His friend, Charles Doe, writes, "When Mr Bunyan preached in London, if there was but one day's notice given, there would be more people come together to hear him preach than the meeting-house could hold. I have seen him preach, by my computation, to about twelve hundred at a morning lecture, by seven o'clock on a working day, in the dark winter time. I also computed about three thousand that came to hear him on Lord's day at London." When Dr Owen was asked by Charles II. how a man of his learning could sit to hear a tinker preach, he replied, "May it please your Majesty, I would give all my learning in exchange for the tinker's abilities."

Little remains to be told of the latter period of his life. He was forty-four years of age when released from prison. The first part of the *Pilgrim's Progress* was published about four years later; the second edition is dated 1678. The eighth edition, containing the last improvements made by the author, appeared in 1682. In the same year appeared the *Holy War*, a work which, wanting the personal interest which attaches to the *Pilgrim's Progress*, has not attained the same popularity. The second part of the *Pilgrim* was completed in 1684. Numerous other works, practical and controversial, occupied his pen to the close of his life, some of which, such as "*The Jerusalem Sinner Saved*," are of rare merit.

Bunyan was twice married, and had six children by his first wife. It was his second wife who so earnestly pled his cause before Judge Hales. He died in the year 1692, aged sixty-four, of the sweating sickness, when in London. His latter end was peace, his last words being, "Weep not for me, but for yourselves. I go to the Father of our Lord Jesus Christ, who will, no doubt, through the mediation of His blessed Son, receive me, though a sinner; when I hope we shall ere long meet to sing the new song and remain everlastingly happy, world without end. Amen." He was buried in Bunhill-fields, London; the resting-place of many of the just.

INDEX.

	Page		Page
Abraham,	299	Christian— <i>Continued.</i>	
Adam the First,	93	His burden falls off, . . .	49
Angels,	206	Three Shining Ones salute him,	52
Apollyon,	76, 302	Sees Simple, Sloth, and Presumption,	53
Arbour,	58, 279	Overtaken by Formalist and Hypocrisy,	54
Arbour on Enchanted Ground,	370	They ridicule his dress, . . .	56
Atheist,	177	Comes to the Spring,	57
Bat's Eyes,	238	Ascends the Hill Difficulty, . .	57
Beulah,	200, 378	Formalist and Hypocrisy lost,	57
Brisk,	292	Rests in the Arbour,	58
Bubble,	376	Meets Timorous and Mistrust,	59
By-ends,	128, 139	Misses his Roll—finds it,	60
By-path Meadow,	143	Afraid of the Lions—passes them	62
Candle,	297	Arrives at the House Beautiful, . . .	63
Carnal Policy,	23	Welcomed — discourse there,	64
Celestial City,	161, 207, 387	His Bed-chamber, Peace, . . .	71
Charity,	64	What he saw in the House Beautiful,	72
CHRISTIAN—		View of the Delectable Mountains,	74
In the City of Destruction, . .	11	Armed,	74
Meets Evangelist,	14	Hears of Faithful,	74
Is directed to the Wicket-Gate,	15	Accompanied by Discretion, &c., . . .	75
Obstinate and Pliable pursue him,	16	Receives provisions from them,	75
Pliable becomes a Pilgrim . . .	18	Comes to the Valley of Humiliation,	76
Falls into the Slough of Despond,	20	His fight with Apollyon, . . .	76
Help delivers him,	21	A Hand brings him leaves of the Tree of Life,	82
Meets Worldly Wiseman, . . .	23	Enters the Valley of the Shadow of Death,	82
Directed to Morality and Legality,	26	Meets two men,	82
Terrified by Mount Sinai, . .	27	Horrors of the valley,	84
Meets Evangelist again, . . .	28	The day breaks,	87
Reaches the Wicket Gate, . . .	33		
Is welcomed by Good-will, . . .	34		
Is instructed in the way, . . .	38		
Asks to have his burden removed,	38		
Arrives at the House of the Interpreter,	39		
Is shown excellent things, . . .	39		
Leaves the Interpreter's House,	49		
Comes to the Sepulchre, . . .	49		

	Page		Page
Christian.— <i>Continued</i> ,		Christian & Hopeful— <i>Continued</i>	
Enters the second part of		Meet Ignorance, . . .	162
the Valley, . . .	87	Meet a man bound with	
Passes the cave of Pope		seven cords, . . .	164
and Pagan, . . .	88	Conversation about Little-	
Sees Faithful and over-		Faith, . . .	165
takes him, . . .	89	Misled by the Flatterer, . . .	174
CHRISTIAN AND FAITHFUL—		Punished and delivered	
Conversation with Faithful, . . .	90	by a Shining One, . . .	176
Overtake Talkative, . . .	99	Meet Atheist, . . .	177
Christian's account of		Come to the Enchanted	
him, . . .	102	Ground, . . .	179
Talkative leaves them, . . .	111	Conversation with Ignor-	
Overtaken by Evangelist,		ance, . . .	190
his warnings, . . .	112	Conversation between	
Arrive at Vanity Fair, . . .	114	Christian and Hopeful, . . .	195
Persecution of the pil-		Enter the country of	
grims, . . .	118	Benlah, . . .	200
After Faithful's Death		Cross the river, . . .	202
Christian leaves Va-		Enter Heaven, . . .	206
nity Fair, . . .	128	CHRISTIANA AND HER FAMILY—	
Is joined by Hopeful . . .	123	Her awakening, . . .	229
CHRISTIAN AND HOPEFUL—		Her dream, . . .	230
Overtake By-ends, . . .	128	Secret comes to her, . . .	232
By-ends leaves the pil-		Visited by Timorous and	
grims, . . .	131	Mercy, . . .	234
Come to the plain called		Mercy cleaves to her, . . .	237
Ease, . . .	137	Pass the Slough of Des-	
Invited by Demas to dig		pond, . . .	242
in the Silver Mine, . . .	133	Enter the Wicket Gate, . . .	243
Come to the Pillar of Salt, . . .	140	The children eat the	
Walk by the River, . . .	142	enemy's fruit, . . .	252
Cross the stile into By-		Attacked by two ill-fa-	
path Meadow, . . .	143	voured Ones, . . .	252
Encouraged by Vain-con-		The Reliever comes to	
fidence, . . .	145	their help, . . .	254
Fain to go back, . . .	146	Come to the Interpreter's	
Fall asleep, . . .	147	house, . . .	257
Caught by Giant Despair, . . .	147	The Bath of sanctification, . . .	267
Christian's despondency, . . .	151	Great-Heart accompanies	
Begin to pray, . . .	154	them, . . .	269
The Key Promise, . . .	154	Simple, &c., in irons, . . .	275
The Gates opened, . . .	156	The Spring polluted, . . .	277
A Pillar erected at the Stile, . . .	156	The paths Danger, &c.,	
Arrive at the Delectable		barred, . . .	277
mountains, . . .	156	Ascend the Hill Difficulty, . . .	278
Wonders shown to the		Forgets the bottle in the	
Pilgrims, . . .	159	arbour, . . .	230
Warned against the Flat-		Giant Grim slain, . . .	281
terer, . . .	162	Pass the Lions, . . .	288

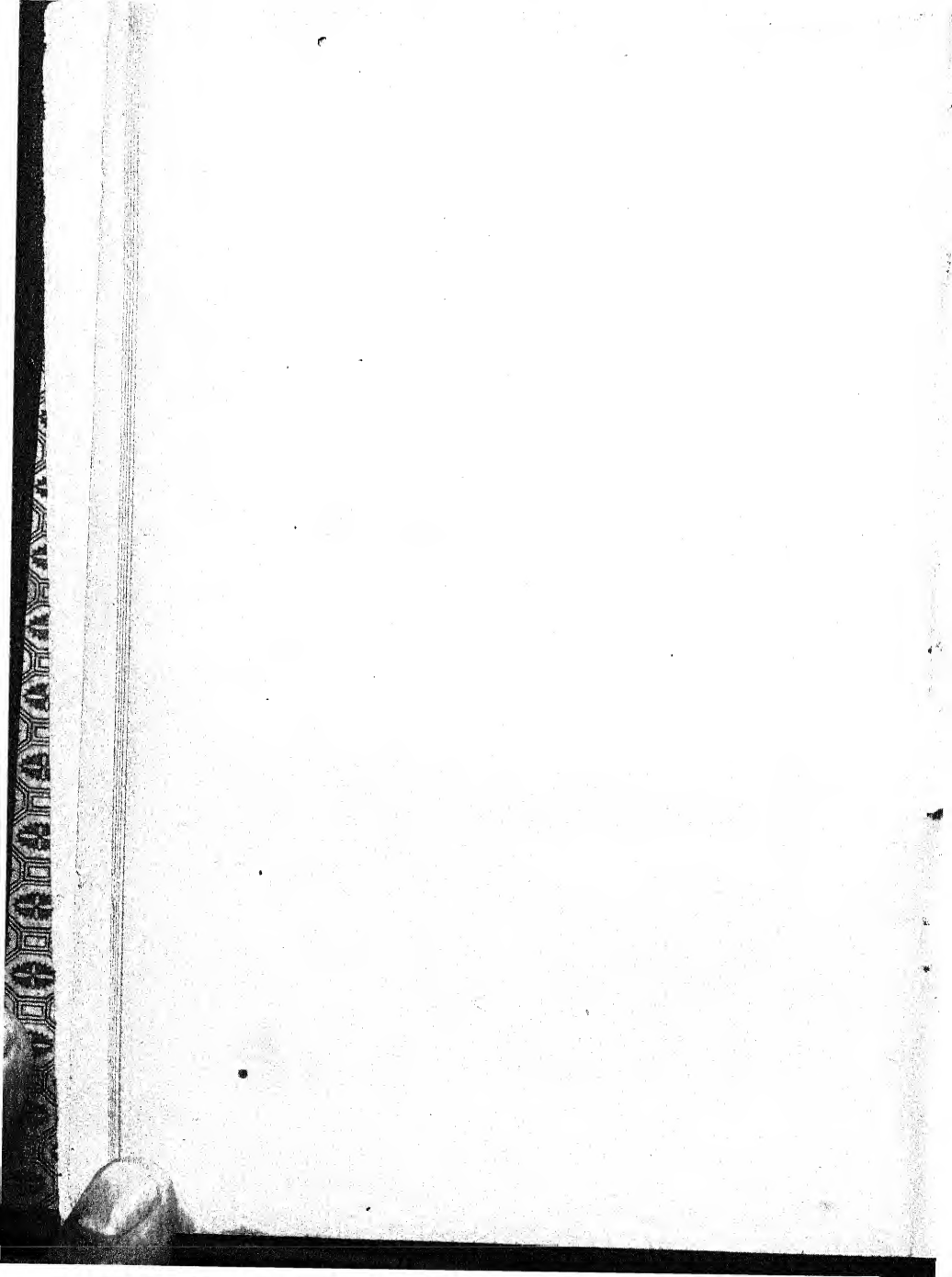
	Page		Page
Christiana & Family— <i>Continued.</i>		Christiana & Family— <i>Continued.</i>	
Great-Heart leaves them,	283	Reach the Enchanted	
Come to the House Beautiful,	283	Ground,	363
The children catechized,	283	Pass the Slothful's Friend,	370
Matthew ill—his cure,	293	Try to awake Heedless	
Conversation between Matthew and Prudence,	296	and Too-Bold,	372
Great-Heart rejoins		Find Standfast praying,	373
them,	299	Description of Madame	
The singing birds,	301	Bubble,	375
Enter the Valley of Humiliation,	302	Reach the Land of Beulah,	378
The Shepherd Boy's song,	304	Death of Christiana,	379
Christian's battlefield,	306	Death of other pilgrims,	382-388
Enter the valley of Shadow of Death,	307	Cock,	297
Pass Heedless,	310	Conceit,	162
Slay Giant Maul,	311	Cross,	49
Find Old Honest,	314	Danger,	57, 277
Talk of Mr Fearing,	317	Delectable Mountains,	73
Talk of Mr Selfwill,	324	156-162, 356-361	
Alarmed by reports of robbers,	327	Demas,	138
Reach the house of Gaius,	328	Destruction,	57, 277
Matthew and Mercy are married,	330	Destruction, City of,	12, 16
Rescue Mr Feeble-mind from Giant Slay-Good, and kill the Giant,	336	Diffidence, 150-156, 353-356	
Not-right's death,	339	Discontent,	95
Joined by Ready-to-Halt,	341	Discretion,	64
Come to Vanity Fair,	343	Dog, The,	244, 250
Lodge with Mnason,	344	Doubting Castle,	147, 353
Marriage of Christiana's sons,	348	Ease,	137
Encounter with the Monster,	348	Enchanted Ground,	179, 368
Pass the Hill Lucre,	351	Envy,	122
Walk by the river,	351	Ethiopian,	359
Slay Giant Despair and his Wife, and destroy the castle,	353	Evangelist,	14, 27, 112
Despondency and his daughter Much-afraid rescued,	354	Eve's Apple,	293
Come to the Delectable Mountains,	356	Faintheart,	166
Talk of one Turn-away,	362	Fair-speech,	129
Vain-for-Truth,	362	Faithful,	74, 86, 89-128
		Fearing,	317
		Feeble-mind,	336, 383
		Flatterer,	174
		Forgetful Green,	305
		Formalist,	53, 57
		Gaius,	323
		Giant Despair, 147-156, 353-356	
		Giant Grim or Bloody-man	281
		Giant Maul,	311
		Giant Slaygood,	336
		Golden Anchor,	298
		Goodwill,	34
		Grace,	348
		Graceless,	64

	Page		Page
Great-grace, . . .	166, 172	Pope, . . .	88
Great-heart, . . .	269, 299	Presumption, . . .	52, 275
Gripeman, . . .	182	Promise, . . .	154
Guilt, . . .	166	Prudence, . . .	64, 297
Heaven . . .	161, 207, 387	Ready-to-Halt, . . .	341, 382
Headless, . . .	372	Reliever, . . .	254
Help, . . .	21	River of Death, . . .	202, 381
Hill Difficulty, . . .	57, 278	River of God, . . .	142, 351
Hill Lucre, . . .	137, 351	Sagacity, . . .	226-243
Hold-the-World, . . .	131-139	Save All, . . .	132 139
Honest, . . .	314, 384	Secret, . . .	232
Hopeful, . . .	123-211	Selfwill, . . .	324
House Beautiful, . . .	62, 283	Sepulchre, . . .	49
Hypocrisy, . . .	54, 57	Shame, . . .	96
Ignorance, . . .	162, 190, 212	Shepherds, . . .	158, 356
Ill-favoured Ones, . . .	253	Shepherd Boy, . . .	304
Immanuel's Land, . . .	74, 388	Shining Ones, . . .	51, 206, 212
Inconsiderate, . . .	239	Shining One, A, . . .	176
Interpreter, House of, . . .	38, 256	Simple, . . .	52, 275
Jacob's Ladder, . . .	298	Skill, . . .	294
Know-nothing, . . .	238	Sloth, . . .	52, 275
Legality, . . .	26	Slothful's Friend, . . .	370
Light Mind, . . .	239	Slough of Despond, . . .	20-22, 242
Lions, . . .	59, 62, 281	Spies, Children of the, . . .	82
Little Faith, . . .	165-174	Spring, The, . . .	57, 277
Lot's Wife, . . .	140, 351	Standfast, . . .	374, 385
Mercy, . . .	237, 245, 286, 290, 305, 333, 343	Stile, . . .	143
Mistrust, . . .	59, 166, 280	Superstition, . . .	123
Mnason, . . .	344	Talkative, . . .	99-112
Money-love, . . .	131-139	Tell True, . . .	364
Monster, . . .	348	Temporary, . . .	197
Morality, . . .	26	Timorous, . . .	59, 280
Moses, . . .	94	Timorous, Mrs, . . .	235
Mount Charity, . . .	358	Too-Bold, . . .	372
Mount Innocent, . . .	358	Turn-away, . . .	165, 362
Mount Marvel, . . .	357	Vain-confidence, . . .	144
Mount Sinai, . . .	27	Vain-Glory, . . .	54
Not-right, . . .	339	Valiant-for-the-Truth, . . .	362
Obstinate, . . .	16, 18	Valley of Humiliation, . . .	75, 302
Pagan, . . .	88	Valley of the Shadow of Death, . . .	82, 307
Peace, . . .	71, 285	Vanity Fair, . . .	114, 343
Pelican, . . .	297	Wanton, . . .	92, 239
Pick-thank, . . .	122	Watchful, . . .	64, 284
Piety, . . .	64	Wicket Gate, . . .	15, 33, 233, 243
Pliable, . . .	16-23, 90	Worldly Wiseman, . . .	23

THE
PILGRIM'S PROGRESS.

Part I.

*WHEREIN IS DISCOVERED THE MANNER OF HIS SETTING OUT,
HIS DANGEROUS JOURNEY, AND SAFE ARRIVAL
AT THE DESIRED COUNTRY.*



The Author's Apology

FOR HIS BOOK

WHEN at the first I took my pen in hand
Thus for to write, I did not understand
That I at all should make a little book
In such a mode; nay, I had undertook
To make another; which, when almost done,
Before I was aware, I this begun.
And thus it was: I, writing of the way
And race of saints, in this our gospel day,
Fell suddenly into an allegory
About their journey, and the way to glory,
In more than twenty things, which I set down
This done, I twenty more had in my crown;
And they again began to multiply,
Like sparks that from the coals of fire do fly.
Nay, then, thought I, if that you breed so fast,
I'll put you by yourselves, lest you at last
Should prove *ad infinitum*, and eat out
The book that I already am about.

Well, so I did; but yet I did not think
To show to all the world my pen and ink
In such a mode; I only thought to make
I knew not what: nor did I undertake
Thereby to please my neighbour; no, not I;
I did it mine own self to gratify.

Neither did I but vacant seasons spend
In this my scribble; nor did I intend
But to divert myself, in doing this,
From worser thoughts, which make me do amiss.

Thus I set pen to paper with delight,
And quickly had my thoughts in black and white.
For, having now my method by the end,
Still as I pull'd, it came; and so I penned
It down; until it came at last to be,
For length and breadth, the bigness which you see.

Well, when I had thus put mine ends together
I show'd them others, that I might see whether
They would condemn them, or them justify;
And some said, Let them live; some, Let them die.
Some said, John, print it; others said, Not so;
Some said, It might do good; others said, No.

Now was I in a strait, and did not see
Which was the best thing to be done by me:
At last I thought, Since you are thus divided,
I print it will, and so the case decided.

For, thought I, some, I see, would have it done,
Though others in that channel do not run:
To prove, then, who advised for the best,
Thus I thought fit to put it to the test.

I further thought, if now I did deny
Those that would have it, thus to gratify,
I did not know but hinder them I might
Of that which would to them be great delight.

For those which were not for its coming forth,
I said to them, *Offend you I am loath;*
Yet, since your brethren pleased with it be,
Forbear to judge, till you do further see.

If that thou wilt not read, let it alone;
Some love the meat, some love to pick the bone.
Yea, that I might them better palliate,
I did too with them thus expostulate:

May I not write in such a style as this?
In such a method, too, and yet not miss
My end,—thy good? Why may it not be done?
Dark clouds bring waters, when the bright bring none.

Yea, dark or bright, if they their silver drops
 Cause to descend, the earth, by yielding crops,
 Gives praise to both, and carpeeth not at either,
 But treasures up the fruit they yield together;
 Yea, so commixes both, that in her fruit
 None can distinguish this from that: they suit
 Her well when hungry; but, if she be full,
 She spews out both, and makes their blessings null.

You see the ways the fisherman doth take
 To catch the fish; what engines doth he make!
 Behold how he engageth all his wits;
 Also his snares, lines, angles, hooks, and nets:
 Yet fish there be, that neither hook, nor line,
 Nor snare, nor net, nor engine, can make thine;
 They must be groped for, and be tickled too,
 Or they will not be catch'd, whate'er you do.

How does the fowler seek to catch his game
 By divers means! all which one cannot name:
 His guns, his nets, his lime-twigs, light, and bell;
 He creeps, he goes, he stands; yea, who can tell
 Of all his postures? Yet there's none of these
 Will make him master of what fowls he please.
 Yea, he must pipe and whistle to catch *this*;
 Yet, if he does so, *that* bird he will miss.

If that a pearl may in a toad's head dwell,
 And may be found too in an oyster-shell;
 If things that promise nothing do contain
 What better is than gold; who will disdain,
 That have an inkling of it, there to look,
 That they may find it? Now, my little book
 (Though void of all these paintings that may make
 It with this or the other man to take)
 Is not without those things that do excel
 What do in brave but empty notions dwell.

*Well, yet I am not fully satisfied
 That this your book will stand when soundly tried.*
 Why, what's the matter? *It is dark.* What though?
But it is feigned. What of that? I trow
 Some men, by feigned words, as dark as mine,
 Make truth to spangle, and its rays to shine.

*But they want solidness. Speak, man, thy mind.
They drown the weak; metaphors make us blind.*

Solidity, indeed, becomes the pen
Of him that writeth things divine to men;
But must I needs want solidness, because
By metaphors I speak? Were not God's laws,
His gospel laws, in olden times held forth
By types, shadows, and metaphors? Yet loath
Will any sober man be to find fault
With them, lest he be found for to assault
The highest wisdom. No; he rather stoops,
And seeks to find out what by pins and loops,
By calves and sheep, by heifers and by rams,
By birds and herbs, and by the blood of lambs,
God speaketh to him; and happy is he
That finds the light and grace that in them be.

Be not too forward, therefore, to conclude
That I want solidness,—that I am rude:
All things solid in show, not solid be;
All things in parables despise not we,
Lest things most hurtful lightly we receive,
And things that good are of our souls bereave.
My dark and cloudy words, they do but hold
The truth, as cabinets enclose the gold.

The prophets used much by metaphors
To set forth truth; yea, whoso considers
Christ, his apostles too, shall plainly see
That truths to this day in such mantles be.

Am I afraid to say, that holy writ,
Which for its style and phrase puts down all wit,
Is everywhere so full of all these things—
Dark figures, allegories? Yet there springs
From that same book that lustre, and those rays,
Of light, that turn our darkest nights to days.

Come, let my carper to his life now look,
And find there darker lines than in my book
He findeth any; yea, and let him know,
That in his best things there are worse lines too.

May we but stand before impartial men,
To his poor one I dare adventure ten,

That they will take my meaning in these lines
 Far better than his lies in silver shrines.
 Come, truth, although in swadding clouts I find;
 Informs the judgment, rectifies the mind;
 Pleases the understanding, makes the will
 Submit: the memory too it doth fill
 With what doth our imaginations please;
 Likewise it tends our troubles to appease.

Sound words, I know, Timothy is to use,
 And old wives' fables he is to refuse;
 But yet grave Paul him nowhere did forbid
 The use of parables; in which lay hid
 That gold, those pearls, and precious stones, that were
 Worth digging for, and that with greatest care.

Let me add one word more: O man of God,
 Art thou offended? Dost thou wish I had
 Put forth my matter in another dress;
 Or, that I had in things been more express;
 Three things let me propound, then I submit
 To those that are my betters, as is fit.

1. I find not that I am denied the use
 Of this my method, so I no abuse
 Put on the words, things, readers; or be rude
 In handling figure or similitude,
 In application; but, all that I may,
 Seek the advance of truth, this or that way.
 Denied, did I say? Nay, I have leave
 (Examples too, and that from them that have
 God better pleased, by their words or ways,
 Than any man that breatheth now-a-days)
 Thus to express my mind, thus to declare
 Things unto thee that excellentest are.

2. I find that men (as high as trees) will write
 Dialogue-wise; yet no man doth them slight
 For writing so: indeed, if they abuse
 Truth, cursed be they, and the craft they use
 To that intent; but yet let Truth be free
 To make her sallies upon thee and me,
 Which way it pleases God; for who knows how,
 Better than he that taught us first to plough,

To guide our mind and pens for his design ?
And he makes base things usher in divine.

3. I find that holy writ, in many places,
Hath semblance with this method, where the cases
Do call for one thing to set forth another :
Use it I may, then, and yet nothing smother
Truth's golden beams; nay, by this method may
Make it cast forth its rays as light as day.

And now, before I do put up my pen,
I'll show the profit of my book, and then
Commit both thee and it unto that Hand
That pulls the strong down, and makes weak ones stand.
This book, it chalketh out before thine eyes

The man that seeks the everlasting prize :
It shows you whence he comes, whither he goes;
What he leaves undone, also what he does :
It also shows you how he runs and runs,
Till he unto the gate of glory comes.
It shows, too, who set out for life amain,
As if the lasting crown they would obtain :
Here also you may see the reason why
They lose their labour, and like fools do die.

This book will make a traveller of thee,
If by its counsel thou wilt ruled be;
It will direct thee to the Holy Land,
If thou wilt its directions understand;
Yea, it will make the slothful active be;
The blind also delightful things to see.

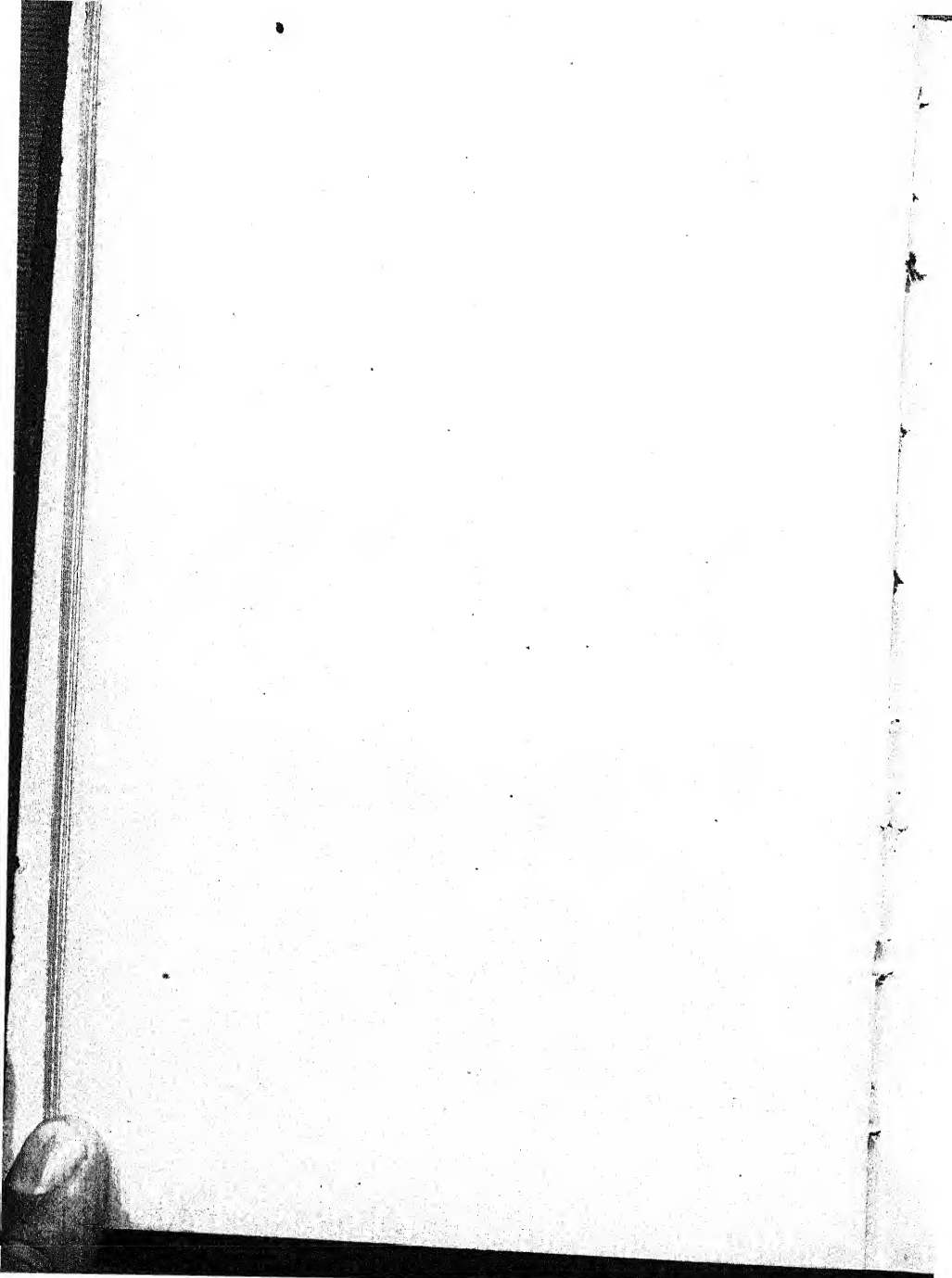
Art thou for something rare and profitable?
Wouldest thou see a truth within a fable ?
Art thou forgetful ? Wouldest thou remember
From New-year's day to the last of December ?
Then read my fancies; they will stick like burs,
And may be, to the helpless, comforters.

This book is writ in such a dialect
As may the minds of listless men affect;
It seems a novelty, and yet contains
Nothing but sound and honest gospel strains.

Wouldest thou divert thyself from melancholy ?
Wouldest thou be pleasant, yet be far from folly ?

Wouldst thou read riddles, and their explanation ?
Or else be drowned in thy contemplation ?
Dost thou love picking meat ? Or wouldst thou see
A man i' the clouds, and hear him speak to thee ?
Wouldst thou be in a dream, and yet not sleep ?
Or wouldst thou in a moment laugh and weep ?
Wouldst thou lose thyself and catch no harm,
And find thyself again without a charm ?
Wouldst read thyself, and read thou knowest not what,
And yet know whether thou art blest or not,
By reading the same lines ? O then come hither,
And lay my book, thy head, and heart together.

JOHN BUNYAN



THE

PILGRIM'S PROGRESS.

A; I walked through the wilderness of this world, I lighted on a certain place where was a Den (a), and I laid me down in that place to sleep; and, as I slept, I dreamed a dream. I dreamed, and behold, I saw a man clothed with rags, standing in a certain place, with his face from his own house, a book in his hand, and a great burden upon his back (Isa. lxiv. 6; Luke xiv. 33; Psa. xxxviii. 4); I looked, and saw him open the book, and read therein; and, as he read, he wept, and trembled; and, not being able longer to contain, he brake out with a lamentable cry (b), saying, 'What shall I do?' Acts ii. 37; xvi. 30, 31; Hab. ii. 1-2.

The Jail.

His outcry.

(a) *The Den*.—This was Bedford Jail, in which Bunyan was imprisoned for twelve years; where he wrote the first part of the Pilgrim's Progress.

(b) *The Awakening*.—The first view given us of the Pilgrim is when he is just awakened to a sense of his sins and danger. He is clothed with rags, for he has discovered that in the sight of a holy God all his own virtues and merits are worthless, Isa. lxiv. 6; Ezek. xxxiii. 12, 13; Tit. iii. 5. His face is turned from his own house, for he cannot be happy in his former life, and wishes to be saved if he knew how; he had been happy in ignorance of his condition, but it was not a happy ignorance, Rev. iii. 17, 18. A book is in his hand, the Holy Bible, whose first influence on a sinner is often alarming, Hos. vi. 5; Jer. xxiii. 29; Heb. iv. 12.

In this plight, therefore, he went home and refrained himself as long as he could, that his wife and children should not perceive his distress (c); but he could not be silent long, because that his trouble increased. Wherefore at length he brake his mind to his wife and children; and thus he began to talk to them. O my dear wife, said he, and you the children of my bowels, I, your dear friend, am in myself undone by reason of a burden that lieth hard upon me; moreover, I am for

The world. certain informed that this our city will be burned with fire from heaven; in which fearful overthrow, both myself, with thee my wife, and you my sweet babes, shall miserably come to ruin, except (the which yet I see not) some way of escape can be found, whereby we may be delivered. At this his relations were sore amazed; not for that they believed that what he had

He knows no
way of escape
as yet.

A great burden is on his back, the sense of his guilt and sin, Psa. xxxviii. 4; Psa. xxxi. 10. His lamentable cry, 'What shall I do?' expresses the anguish of his soul; the discovery of his sin makes him miserable, but it is the first step to happiness, Hos. xiv. 1-9.

Few of those whose lives are moral, and who are early converted, experience the same *intensity* of emotion as this Pilgrim on conviction of sin. Where, however, persons have been piously educated, and have been wicked in their outward conduct, their spiritual impressions are often violent, as severe frosts usually break up in tempests.

Bunyan himself passed through all the anguish here described. A sermon he heard, he tells us, 'did benumb the sinews of my best delights, and did embitter my former pleasures to me;' and when at a game with some companions, he seemed to hear a voice saying, 'Wilt thou leave thy sins and go to heaven, or have thy sins and go to hell?'

Colonel Gardiner writes, 'After the astonishing sight of my blessed Lord, the terrible condition in which I was, proceeded not so much from the terrors of the law, as from a sense of having been so ungrateful a monster to Him whom I thought I saw pierced for my transgressions.'

It is of little consequence in what particular manner the convictions of sin are manifested, if they are genuine, and lead to true repentance.

(c) *His Distress*—The Pilgrim is now described among his relations, he being the only one under spiritual concern. He speaks worst of himself, 'I am undone by reason of a burden that lieth

said to them was true, but because they thought that some frenzy distemper had got into his head; therefore, it drawing towards night, and they hoping that sleep might settle his brains, with all haste they got him to bed. But the night was as troublesome to him as the day; wherefore, instead of sleeping, he spent it in sighs and tears. So, when the morning was come, they would know how he did. He told them, Worse and worse: he also set to talking to them again; but they began to be hardened. They also thought to drive away his distemper by harsh and surly carriages to him: sometimes they would deride, sometimes they Carnal physic for a sick soul. would chide, and sometimes they would quite neglect him. Wherefore he began to retire himself to his chamber, to pray for and pity them, and also to condole his own misery; he would also walk solitarily in the fields, sometimes reading, and sometimes praying: and thus for some days he spent his time.

Now I saw, upon a time, when he was walking in the fields, that he was, as he was wont, reading in his book, and greatly distressed in his mind; and, as he read, he burst out, as he had done before, crying, 'What shall I do to be saved?' Acts xvi. 30, 31.

I saw also that he looked this way and that way, as if he would run; yet he stood still, because, as I perceived, he could not tell which way to go. I looked

hard upon me; but under the figure of the destruction of the city by fire (2 Pet. iii. 10), tries to arouse his wife and children to a sense of their danger. 1 John ii. 15-17. They cannot understand his feelings, for nothing to the worldly mind is stranger than anxiety for the salvation of the soul. Had he lost money, or been sick, they could have deeply sympathised with him, but they are sore amazed he can be in such distress about his immortal soul, Matt. xvi. 26. They first endeavour to divert his mind from what they think gloomy thoughts, by kindness, and then to drive them away by harshness; but nothing can turn him from his purpose, for, whom God wounds God only can heal, Job v. 18. Their conduct sends him to prayer and the study of the Bible, the sure means of salvation, Isa. xxx. 19; Psa. xciv. 12. The spiritual character of his religious impressions is illustrated by his pitying and praying for his friends, instead of being alienated from them.

then, and saw a man named Evangelist coming to him, who asked, Wherefore dost thou cry? (*d*)

He answered, Sir, I perceive, by the book in my hand, that I am condemned to die, and after that to

(*d*) *Evangelist*.—The Pilgrim's conversation with Evangelist represents him under the teaching of the Gospel. Hitherto, he had read little but the Law, which showed him his guilt, and the punishment he deserved, without revealing any means of pardon; but now he is taught that there is a way of life disclosed in Holy Scripture. By the Law is the knowledge of sin; therefore, when asked by Evangelist 'Wherefore dost thou cry?' he tells him he is unwilling to die, and unable to meet God in judgment. These views of his were right, and were the best preparation for receiving the Gospel; for the Gospel does not teach us that our sins are few and our punishment light; but that being great sinners there is salvation for us in Christ, 1 Tim. i. 13-16. It recognises the holiness of the law, and the justice of the sinner's punishment for violating it, Rom. v. 8. This is brought out here by Evangelist asking why he is not willing to die, and giving him a parchment, 'Flee from the wrath to come.' No one ever denounced more terrible judgments on sinners than Jesus the Saviour of sinners, Matt. xxiv. 51; xxv. 30, 41.

Evangelist points the pilgrim first to a Wicket-gate which he does not see, and then to a shining light which he thinks he sees, and toward which he runs. His inability to see the Wicket-gate represents his ignorance of the way of salvation by the free grace of God. The shining light is the Word of God, whose light is beginning to dawn on his soul. Few are able at once to discover the full sufficiency of Jesus as their Saviour, and only perceive some glimpses of His grace; but as a lark, which we hear singing far up in the sky, is invisible when we first look upwards, yet, as we continue to gaze, the eye becomes adapted to the distance, and we see it fluttering and soaring; so as we continue looking towards Christ, is He revealed to us in all His excellencies, Hos. vi. 3; John vii. 17.

'The mind of Colonel Gardiner,' writes his biographer, 'continued for more than three months in as extraordinary a situation as one can well imagine. He knew nothing of the joys arising from a sense of pardon; but on the contrary, with very short intervals of hope, took it for granted that he must in all probability quickly perish. Nevertheless, he had such a sense of the evil of sin, of the goodness of the Divine Being, and of the admirable tendency of the Christian revelation, that he resolved to spend the remainder of his life in as rational and useful a manner as he could; and to continue casting himself down at the feet of Divine mercy every day, and often in a day, if peradventure there might be hope of pardon,' Phil. iii. 13, 14; Psa. cxxi. 24.

come to judgment (Heb. ix. 27); and I find that I am not willing to do the first (Job xvi. 21), nor able to do the second, Ezek. xxii. 14.

Then said Evangelist, Why not willing to die, since this life is attended with so many evils? The man answered, Because I fear that this burden that is upon my back will sink me lower than the grave, and I shall fall into Tophet, Isa. xxx. 33. And, Sir, if I be not fit to go to prison, I am not fit, I am sure, to go to judgment, and from thence to execution; and the thoughts of these things make me cry.

Then said Evangelist, If this be thy condition, why standest thou still? He answered, Because I know not whither to go. Then he gave him a parchment roll, and there was written within, 'Flee from the wrath to come!' Matt. iii. 7.

The man, therefore, read it, and looking upon Evangelist very carefully, said, Whither must I fly? Then said Evangelist, pointing with his finger over a very wide field, Do you see yonder Wicket-gate? Matt. vii. 13, 14. The man said, No. Then said the other, Do you see yonder shining light? Psal. cxix. 105; 2 Pet. i. 19. He said, I think I do. Then said Evangelist, Keep that light in your eye, and go up directly thereto: so shalt thou see the gate; at which, when thou knockest, it shall be told thee what thou shalt do. So I saw in my dream, that the man began to run. Now, he had not run far from his own door, but his wife and children perceiving it, began to cry after him to return; but the man put his fingers in his ears, and ran on, crying, Life! life! eternal life! Luke xiv. 26. So he looked not behind him, but fled towards the middle of the plain, Gen. xix. 17.

The neighbours also came out to see him run (Jer. xx. 10), and as he ran, some mocked(e), others threatened,

(e) *Neighbours Mock.*—No one becomes a Christian without opposition, if not from relatives, at least from the world. Some wh

and some cried after him to return; and, among those

that did so, there were two that resolved to fetch him back by force. The name of the one was Obstinate (*f*), and the name of the other Pliable. Now, by this time,

the man was got a good distance from them; but, however, they were resolved to pursue him; which they did, and in a little time they overtook him. Then said the man, Neigh-

bours, wherefore are ye come? They said, To persuade you to go back with us. But he said, That can by no means be. You dwell, said he, in the City of Destruction, the place also where I was born: I see it to be so; and, dying there, sooner or later, you will sink lower than the grave, into a place that burns with fire and brimstone: be content, good neighbours, and go along with me.

Obst. What! said Obstinate, and leave our friends and our comforts behind us?

Chr. Yes, said Christian (for that was his name) because that *all* which you shall forsake is not worthy to be compared with *a little* of that which I am seeking to enjoy (2 Cor. iv. 18); and if you will go along with me,

think themselves our best friends, imagine they cannot serve us so effectually as by compelling us to give up our search after godliness; and they will often take more pains to ruin us than Christians take to save us. The earnestness of Christian here in seeking to persuade Obstinate and Pliable, is an admirable example of zeal, Acts xviii. 25-23. 'The least spark of grace from God in the heart discovers itself in good-will to men.'

(*f*) *Obstinate.*—Christian, in his discourse, appeals to his book—the Bible—in confirmation of all he affirms, for he walked by its light as far as he knew it at the time. Prejudice blinds Obstinate so much that he cries, 'Tush, away with your book.' Dr Taylor, of Norwich, a Unitarian, said to Newton, 'Sir, I have collated every word of the Hebrew Scriptures seventeen times, and it is very strange if the doctrine of the atonement which you hold is there, and I have not found it.' 'I am not surprised at this,' was the reply. 'I once went to light my candle with the extinguisher on. Now, prejudice from education, learning, &c., often forms an extinguisher. It is not enough to bring the candle. You must remove the extinguisher.'

and hold it, you shall fare as I myself; for there, where I go, is enough and to spare, Luke xv. 17. Come away, and prove my words.

Obst. What are the things you seek, since you leave all the world to find them?

Chr. I seek an inheritance incorruptible, undefiled, and that fadeth not away (1 Pet. i. 4); and it is laid up in Heaven, and safe there (Heb. xi. 16), to be bestowed, at the time appointed, on them that diligently seek it. Read it so, if you will, in my book.

Obst. Tush, said Obstinate, away with your book; will you go back with us or no?

Chr. No, not I, said the other, because I have laid my hand to the plough, Luke ix. 62.

Obst. Come, then, neighbour Pliable, let us turn again, and go home without him: there is a company of these crazy-headed coxcombs, that, when they take a fancy by the end, are wiser in their own eyes 'than seven men that can render a reason,' Prov. xxvi. 16.

Pli. Then, said Pliable, don't revile; if what the good Christian says is true, the things he looks after are better than ours; my heart inclines to go with my neighbour.

Obst. What! more fools still! Be ruled by me, and go back; who knows whither such a brain-sick fellow will lead you? Go back, go back, and be wise.

Chr. Nay, but do thou come with me neighbour Pliable; there are such things to be had which I spoke of, and many more glorious besides. If you believe not me, read here in this book; and for the truth of what is expressed therein, behold, all is confirmed by the blood of Him that made it, Heb. ix. 17-22, xiii. 20.

Pli. Well, neighbour Obstinate, said Pliable, I begin to come to a point; I intend to go along with this good man, and to cast in my lot with him: but, my good companion, do you know the way to this desired place?

Chr. I am directed by a man, whose name is Evangelist, to speed me to a little gate that is before us, where we shall receive instructions about the way.

Pli. Come, then, good neighbour, let us be going. Then they went both together (*g*).

Obstinate goes railing back. *Obst.* And I will go back to my place, said Obstinate: I will be no companion of such mislead, fantastical fellows?

Talk between Christian and Pliable. Now I saw in my dream, that, when Obstinate was gone back, Christian and Pliable went talking over the plain; and thus they began their discourse:

Chr. Come, neighbour Pliable, how do you do? I am glad you are persuaded to come along with me. Had even Obstinate himself but felt what I have felt of the powers and terrors of what is yet unseen, he would not thus lightly have given us the back.

Pli. Come, neighbour Christian, since there are none but us two here, tell me now further, what the things are, and how to be enjoyed, whither we are going.

Chr. I can better conceive of them with my mind than speak of them with my tongue: but *God's things unspeakable.* yet, since you are desirous to know, I will read of them in my book.

Pli. And do you think that the words of your book are certainly true.

Chr. Yes, verily; for it was made by Him that cannot lie, Tit. i. 2.

Pli. Well said: what things are they?

Chr. There is an endless kingdom to be inhabited, and everlasting life to be given us, that we may inhabit that kingdom for ever, Isa. xlv. 17; John x. 27-29.

(*g*) *Christian and Pliable begin their Journey.*—From this conversation it will be seen that Christian retained his deep sense of sin, and desire to be saved, that his acquaintance with the Scriptural descriptions of Heaven was large, and that he knew the word of God had promised if we be willing to have heaven, God will freely bestow it; but as yet he had no definite understanding of Christ Jesus being the Saviour of Sinners; indeed, he scarcely mentions His name. Pliable again, had no conviction of sin at all, and had merely his fancy excited by the beautiful pictures which his companion drew of heaven. Christian's feelings were livelier than his faith. Pliable was a mere sentimental professor, Hcs. vi. 4; yet he seemed the more eager of the two, for he had no burden to carry. 'Come on,' he says, 'let us mend our pace.'

Pl. Well said; and what else?

Chr. There are crowns of glory to be given us, and garments that will make us shine like the sun in the firmament of heaven 2 Tim. iv. 8; Rev. iii. 4; Matt. xiii. 43.

Pl. This is very pleasant; and what else?

Chr. There shall be no more crying, nor sorrow; for He that is owner of the place will wipe all tears from our eyes, Isa. xxv. 8; Rev. vii. 17, xxi. 4.

Pl. And what company shall we have there?

Chr. There we shall be with seraphims and cherubims—creatures that will dazzle your eyes to look on them, Isa. vi. 2. There also you shall meet with thousands and tens of thousands that have gone before us to that place: none of them are hurtful, but loving and holy; every one walking in the sight of God, and standing in his presence with acceptance for ever, 1 Thess. iv. 16, 17; Rev. v. 11. In a word, there we shall see the elders with their golden crowns (Rev. iv. 4); there we shall see the holy virgins with their golden harps (Rev. xiv. 1-5); there we shall see men that by the world were cut in pieces, burnt in flames, eaten of beasts, drowned in the seas, for the love they bare to the Lord of the place,—all well, and clothed with immortality as with a garment John xii. 25; 2 Cor. v. 2-4.

Pl. The hearing of this is enough to ravish one's heart. But are these things to be enjoyed? How shall we get to be sharers thereof?

Chr. The Lord, the Governor of the country, hath recorded *that* in this book; the substance of which is, If we be truly willing to have it, he will bestow it upon us freely, Isa. lv. 1, 2; John vi. 37, vii. 37; Rev. xxi. 6, xxii. 17.

Pl. Well, my good companion, glad am I to hear of these things: come on, let us mend our pace.

Chr. I cannot go so fast as I would, by reason of this burden that is on my back.

Now, I saw in my dream, that, just as they ended this talk, they drew near to a very miry slough, that

was in the midst of the plain; and they, being heedless, did both fall suddenly into the bog. The name of the *The Slough of* slough was Despond (*h*). Here, therefore, Despond. they wallowed for a time, being grievously bedaubed with dirt; and Christian, because of the burden that was on his back, began to sink in the mire.

Pli. Then said Pliable, Ah! neighbour Christian, where are you now?

Chr. Truly, said Christian, I do not know.

Pli. At this Pliable began to be offended, and angrily said to his fellow, Is this the happiness you have told me all this while of? If we have such ill speed at our first setting out, what may we expect betwixt this and our journey's end? May I get out again

It is not enough to be pliable. with my life, you shall possess the brave country alone for me. And with that he gave a desperate struggle or two, and got out of the

(*h*) *The Slough of Despond.*—Anything which depresses the spirits of a Christian, shakes his faith, or clouds his prospects, may be called a Slough of Despond. If we find it more difficult to deny ourselves a sin, or to discharge a hard duty, than we expected; if we have not enjoyed a religious ordinance, or have made less progress than we hoped for, these may become Sloughs of Despond. Young Christians are particularly liable to seasons of depression, from the feebleness of their faith, their imperfect knowledge, and the liveliness of their sensibilities. Christian afterwards encountered far worse evils than this without flinching, when he became more experienced; but at this time, as we have seen, he was more occupied with the glory of heaven, than with discovering the way to it, and consequently, he fell into temptation. With the loss of his hopes and joys, the weight of his sins became very great, hence 'he began to sink in the mire.'

Pliable, who thought it was an easy thing to be a Christian, is first discouraged, then offended, then disgusted, and at last abandons his profession, Matt. xiii. 20, 21; Jer. xvii. 13; 1 John ii. 19. The proverb says—'The horse which draws its halter is not quite escaped,' on which Trench remarks, 'that so long as any remnant of a sinful habit is retained by us, so long as we draw this halter, we make an idle boast of our liberty; we may, by aid of that which we still drag with us, be at any moment entangled altogether in the bondage from which we seemed to have entirely escaped.' Pliable, though he had changed his company for a time, had not changed his nature. Christian, though discouraged, is in earnest, and therefore struggles onward and outward, Heb. iv. 11; Luke xiii. 24.

mire on that side of the slough which was next to his own house: so away he went, and Christian saw him no more.

Wherefore Christian was left to tumble in the Slough of Despond alone; but still he endeavoured to struggle to that side of the slough that was still further from his own house, and next to the Wicket-gate; the which he did, but could not get out, because of the burden that was upon his back. But I beheld in my dream, that a man came to him, whose name was Help (i), and asked him what he did there.

Christian in trouble, seeks still to get further from his own house.

Chr Sir, said Christian, I was bid go this way by a man called Evangelist, who directed me also to yonder gate, that I might escape the wrath to come; and, as I was going thither, I fell in here.

Help. But why did you not look for the steps?

The promises.

Chr. Fear followed me so hard, that I fled the next way, and fell in.

Help. Then said he, Give me thy hand. So he gave him his hand, and he drew him out, and set him upon sound ground, and bid him go on his way, Ps. xl. 2.

Help lifts him up.

Then I stepped to him that plucked him out, and said, Sir, wherefore, since over this place is the way from the City of Destruction to yonder gate, is it that this plat is not mended, that poor travellers might go thither with more security? And he said unto me, This miry

(i) *Help.*—Various persons are described as addressing Christian in this history, as Evangelist, Help, &c. Remembering that it is an allegory, we need not be too careful to define whom these persons represent. Either Evangelist or Help may be said to represent a minister by whom we are directed to the Gospel; or a good book which leads us to it; or—which is the principal idea—the Scriptures themselves as teachers of the gospel, and helps to salvation. The name given to these allegorical persons is derived from the character of their teaching, one preaches the Gospel or Evangile, and therefore he is called Evangelist; another sets forth the promises, and he is called Help.

slough is such a place as cannot be mended: it is the descent whither the scum and filth that attends conviction for sin doth continually run, and therefore it is called the Slough of Despond; for still, as the sinner is awakened about his lost condition, there ariseth in his soul many fears, and doubts, and discouraging apprehensions, which all of them get together, and settle in this place. And this is the reason of the badness of this ground.

It is not the pleasure of the King that this place should remain so bad, Isa. xxxv. 3, 4. His labourers also have, by the directions of His Majesty's surveyors, been for above these sixteen hundred years employed about this patch of ground, if perhaps it might have been mended: yea, and to my knowledge, said he, here have been swallowed up at least twenty thousand cart-loads, yea, millions of wholesome instructions, that have at all seasons been brought from all places of the king's dominions (and they that can tell, say they are the best materials to make good ground of the place), if so be it might have been mended; but it is the Slough of Despond still, and so will be when they have done what they can.

True, there are, by the direction of the Lawgiver, certain good and substantial steps, placed even through the very midst of this slough; but at such time as this place doth much spew out its filth, as it doth against change of weather, those steps are hardly seen; or, if they be, men, through the dizziness of their heads, step beside; and then they are bemired to purpose, notwithstanding the steps be there: but the ground is good when they are once got in at the gate, 1 Sam. xii. 23).

Now, I saw in my dream that by this time Pliable was got home to his house, so that his neighbours came to visit him; and some of them called him wise man for coming back, and some called him fool for hazarding

What makes
the Slough of
Despond.

The promises
of forgiveness
and acceptance
to life, by faith
in Christ.

Pliable got
home, and is
visited of his
neighbours.

himself with Christian : others, again, did mock at his cowardliness, saying, Surely, since you began to venture, I would not have been so base to have given out for a few difficulties. So Pliable sat sneaking among them. But at last he got more confidence, and then they all turned their tale, and began to deride poor Christian behind his back. And thus much concerning Pliable.

Now, as Christian was walking solitarily by himself, he espied one afar off, come crossing over the field to meet him ; and their hap was to meet just as they were crossing the way of each other. The gentleman's name that met him was Mr Worldly Wiseman (j): he dwelt in the town of Carnal Policy,—a very great town, and also hard by from whence Christian came. This man, then, meeting with Christian, and having some inkling of him,—for Christian's setting forth from the City of Destruction was much noised abroad, not only in the town where he dwelt, but also it began to be the town

His entertainment by them at his return.

Mr Worldly Wiseman meets with Christian.

(j) *Worldly Wiseman*.—His name indicates that he is one of those whose principles are not derived from the Scriptures but from the world, who echoes its sayings, and sides with its opinions and practices. His native city, Carnal Policy, is said to be a very great town, because of the immense number of persons who prefer what pleases themselves to what pleases God. In his conversation with Christian, he sets himself—(1.) To make him undervalue his burden; so he asks him where he is going after this burdened manner, if he has a wife and children, and tells him scornfully he will never be settled in his mind till he is rid of his burden. It is the world's way to make us believe our sins are few, and that therefore we need be little concerned for them; this is its way of removing the burden. (2.) His next step is to disparage Evangelist and the Gospel. (3.) He then attempts to daunt him with the difficulties and dangers he is to meet with. This not succeeding, for death was a trifle to Christian compared with sin.—(4.) He attacks the word of God which had opened his eyes to his sin and danger, but this not succeeding,—(5.) He then tempts him to try an easier way of being saved, by going to Legality in the village of Morality. In this he succeeds. All Worldly Wiseman's wiles could not convince Christian that his sins were few, or stop him from seeking salvation, because on these points he was thoroughly and experimentally instructed; but being very ignorant as yet of the free grace of God, he easily falls into this snare.

talk in some other places,—Mr Worldly Wiseman, therefore, having some guess of him, by beholding his laborious going, by observing his sighs and groans, and the like, began thus to enter into some talk with Christian:

Talk betwixt
Mr Worldly
Wiseman and
Christian.

World. How now, good fellow, whither away after this burdened manner?

Chr. A burdened manner indeed, as ever, I think, poor creature had! And whereas you ask me, Whither away? I tell you, sir, I am going to yonder Wicket-gate before me; for there, as I am informed, I shall be put into a way to be rid of my heavy burden.

World. Hast thou a wife and children?

Chr. Yes; but I am so laden with this burden, that I cannot take that pleasure in them as formerly: methinks I am as if I had none, 1 Cor. vi. 29.

World. Wilt thou hearken unto me if I give thee counsel?

Chr. If it be good, I will; for I stand in need of good counsel.

World. I would advise thee, then, that thou with all speed get thyself rid of thy burden; for thou wilt never be settled in thy mind till then; nor canst thou enjoy the benefits of the blessing which God hath bestowed upon thee till then.

Chr. That is that which I seek for, even to be rid of this heavy burden: but get it off myself I cannot; nor is there any man in our country that can take it off my shoulders; therefore am I going this way, as I told you, that I may be rid of my burden.

World. Who bid thee go this way to be rid of thy burden?

Chr. A man that appeared to me to be a very great and honourable person; his name, as I remember, is Evangelist.

World. I beshrew him for his counsel: there is not a more dangerous and troublesome way in the world than is that unto which he hath directed thee; and that thou shalt find, if thou

Mr Worldly
Wiseman con-
demns Evange-
list's counsel.

wilt be ruled by his counsel. Thou hast met with something, as I perceive, already; for I see the dirt of the Slough of Despond is upon thee: but that slough is the beginning of the sorrows that do attend those that go on in that way. Hear me; I am older than thou: thou art like to meet with, in the way which thou goest, wearisomeness, painfulness, hunger, perils, nakedness, sword, lions, dragons, darkness, and, in a word, death and what not! These things are certainly true, having been confirmed by many testimonies. And why should a man so carelessly cast away himself, by giving heed to a stranger?

Chr. Why, sir, this burden upon my back is more terrible to me than are all these things which you have mentioned; nay, methinks The frame of the heart of a young Christian. I care not what I meet with in the way, if so be I can also meet with deliverance from my burden.

World. How camest thou by thy burden at first?

Chr. By reading this book in my hand.

World. I thought so; and it has happened unto thee as to other weak men, who, meddling with things too high for them, do suddenly fall into thy distractions; which distractions do not only unman men (as thine, I perceive, have done thee), but they run them upon desperate ventures, to obtain they know not what. Worldly Wiseman does not like that men should be serious in reading the Bible.

Chr. I know what I would obtain; it is ease from my heavy burden.

World. But why wilt thou seek for ease this way, seeing so many dangers attend it? especially since, hadst thou but patience to hear me, I could direct thee to the obtaining of what thou desirest, without the dangers that thou, in this way, wilt run thyself into; yea, and the remedy is at hand. Besides, I will add, that, instead of those dangers, thou shalt meet with much safety, friendship, and content. Whether Mr Worldly Wiseman prefers Morality to the Strait gate.

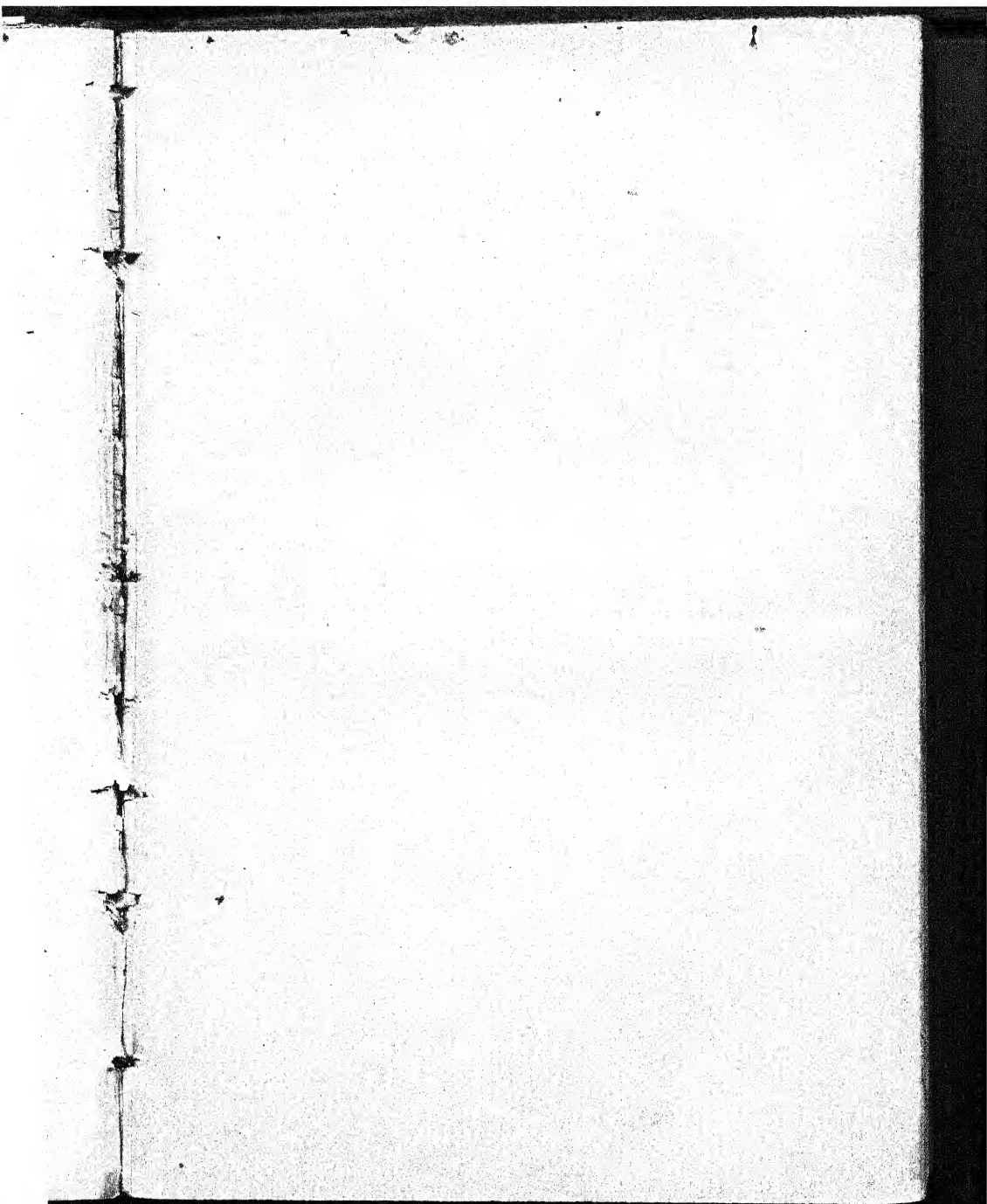
Chr. Pray, sir, open this secret to me.

World. Why, in yonder village (the village is named

Morality) there dwells a gentleman whose name is Legality (*k*), a very judicious man, and a man of a very good name, that has skill to help men off with such burdens as thine are from their shoulders; yea, to my knowledge, he hath done a great deal of good this way; ay, and besides, he hath skill to cure those that are somewhat crazed in their wits with their burdens. To him, as I said, thou mayest go, and be helped presently. His house is not quite a mile from this place; and if he should not be at home himself, he hath a pretty young man to his son, whose name is Civility, that can do it (to speak on) as well as the old gentleman himself; there, I say, thou mayest be eased of thy burden; and if thou are not minded to go back to thy former habitation, as, indeed, I would not wish thee, thou mayest send for thy wife and children to thee to this village, where there are houses now stand empty, one of which thou mayest have at reasonable rates; provision is there also cheap and good; and that which will make thy life the more happy is, to be sure, there thou shalt live by honest neighbours, in credit and good fashion.

(*k*) *Legality, his son Civility, and the village Morality.*—Christian is advised to take up his abode in this village with his family; in other words, he is told that he will be perfectly safe and happy, if during the rest of his life he and they lead a moral and virtuous life. Legality or Civility will help him off with his burden, by teaching him that repentance and a good life are all that are necessary to obtain the forgiveness of sins. Possibly, by calling Morality a village, whilst Carnal Policy is a very great town, Bunyan meant to intimate, that there are but few who lead moral lives unless they are believers in Christ. Evangelist, on meeting Christian a little later, exposes the false character of Worldly Wiseman's teaching.

A good life, even though it were perfect, cannot be better than what God requires of us, and though for the future we were blameless as angels, we should be judged and condemned for our *past* sins. 'Obedience, duties, mortification of sin and the like,' writes Owen, 'are precious stones to build with, but are unmeet to be first laid, to bear upon them the whole weight of the building. The foundation is to be laid in mere grace, mercy, pardon, in the blood of Jesus Christ; this the saint is to accept of and rest in, merely as it is grace.'





Christian beneath Mt. Sinai.—[P. P., p. 27.]

Now was Christian somewhat at a stand; but presently he concluded, If this be true, which this gentleman hath said, my wisest course is to take his advice: and with that he thus further spake:

Christian
snared by Mr
Worldly Wiseman's words.

Chr. Sir, which is my way to this honest man's house?

World. Do you see yonder high hill? (*I*) Mount Sinai.

Chr. Yes, very well.

World. By that hill you must go, and the first house you come at is his.

So Christian turned out of his way to go to Mr Legality's house for help: but, behold, when he was got now hard by the hill, it seemed so high, and also that side of it that was next the way-side did hang so much over, that Christian was afraid to venture further, lest the hill should fall on his head; wherefore there he stood still, and wotted not what to do.

Christian
afraid that
Mount Sinai
would fall on
his head.

Also his burden now seemed heavier to him than while he was in his way. There came also flashes of fire out of the hill, that made Christian afraid that he should be burnt, Ex. xix. 16-18; here, therefore, he sweat and did quake for fear, Heb. xii. 21. And now he began to be sorry that he had taken Mr Worldly Wiseman's counsel. And with that he saw Evangelist coming

(*I*) *Mount Sinai.*—The instructions of Worldly Wiseman seemed to Christian plainer and easier than those of Evangelist, and the pleasant picture he drew of his family and him all living together in this village, was so tempting, that he took his advice. He ought first to have tested his directions by the Bible which he carried, to which Evangelist appealed, and which was only mentioned by Mr Wiseman with scorn, and he would have been preserved, Psa. xix. 11; Prov. vi. 21, 22; Psa. xxxvii. 31. He ought also to have suspected and resisted the opinion of one who spoke disdainfully of the word of God, Psa. i. 1.

On his way to Mr Legality, the little light and hope he once had began to desert him. He is represented as coming near Sinai, the high hill Wiseman pointed out, to show how the more we try to obey God as a means of atoning for past sins, the law seems to be harder, and its penalty more terrible, Matt. iii. 10; Gal. v. 3, 4; Rom. iii. 19, 20.

to meet him (*m*); at the sight also of whom he began to blush for shame. So Evangelist drew nearer and nearer; and, coming up to him, he looked upon him with a severe and dreadful countenance, and thus began to reason with Christian:

Evangelist findeth Christian under Mount Sinai, and looketh severely upon him.

Evan. What dost thou here, Christian? said he: at which words Christian knew not what to answer; wherefore at present he stood speechless before him. Then said Evangelist further, Art not thou the man that I found crying without the walls of the City of Destruction?

Evangelist reasons afresh with Christian.

Chr. Yes, dear sir, I am the man.

Evan. Did not I direct thee the way to the little Wicket-gate?

Chr. Yes, dear sir, said Christian.

Evan. How is it, then, that thou art so quickly turned aside? for thou art now out of the way.

Chr. I met with a gentleman so soon as I had got over the Slough of Despond, who persuaded me that I might, in the village before me, find a man that could take off my burden.

Evan. What was he?

Chr. He looked like a gentleman, and talked much to me, and got me at last to yield; so I came hither: but when I beheld this hill, and how it hangs over the way, I suddenly made a stand, lest it should fall on my head.

Evan. What said that gentleman to you?

Chr. Why, he asked me whither I was going? and I told him.

(*m*) *Evangelist findeth Christian under Mount Sinai.*—Christian is said to blush for shame when Evangelist drew near; for he knew he had done wrong in listening to bad counsel, and had been more anxious for deliverance from his burden, than salvation for his soul; he had sought the path of ease rather than the path of duty and safety, Prov. xvi. 25; Jer. vi. 14. Evangelist looked upon him with a severe and dreadful countenance, for the Gospel is most faithful in rebuking unbelievers, Phil. iii. 18, 19; Heb. iii. 12; 1 Pet. iv. 17. Christian indicates his contrition by his fear of Evangelist, and being dumb at his questions.

Evan. And what said he then?

Chr. He asked me if I had a family; and I told him. But, said I, I am so loaden with the burden that is on my back, that I cannot take pleasure in them as formerly.

Evan. And what said he then?

Chr. He bid me with speed get rid of my burden; and I told him it was ease that I sought. And, said I, I am therefore going to yonder gate, to receive further direction how I may get to the place of deliverance. So he said that he would show me a better way, and short, not so attended with difficulties as the way, sir, that you set me in; which way, said he, will direct you to a gentleman's house that hath skill to take off these burdens. So I believed him, and turned out of that way into this, if haply I might be soon eased of my burden. But when I came to this place, and beheld things as they are, I stopped, for fear (as I said) of danger: but I now know not what to do.

Evan. Then, said Evangelist, stand still a little, that I may show thee the words of God (n). So he stood trembling. Then said Evangelist, 'See that ye refuse not Him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from Him that speaketh from heaven' Heb. xii. 25. He said, moreover, 'Now

(n) *Evangelist reproves Christian.*—He reproves him for believing man's word instead of God's word, 'Refuse not Him that speaketh;' 'The just shall live by faith;' and warns him of the penalty he has incurred, 'Much more shall not we escape;' 'My soul shall have no pleasure in him.' But Evangelist differs entirely from the Law in this, that at the very first word of penitence he cries, 'All manner of sin shall be forgiven.' The Law is, 'Do this and live;' the Gospel is, 'Believe and live.' While seeking to obey the Law as a means of justification for the past, he comes to a stand, and is overwhelmed with his danger, but the doctrine of salvation by faith taught by Evangelist revives him, John v. 24. In the conversation which follows, there is an exposure of Worldly Wiseman's character, and the dangerous nature of his counsels, concluding with a demonstration of the impossibility of a sinner who is already condemned by the holy law of God being justified by his future good works.

the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him' Heb. x. 38.

He also did thus apply them: Thou art the man that art running into this misery; thou hast begun to reject the counsel of the

Most High, and to draw back thy foot from the way of peace, even almost to the hazarding of thy perdition.

Then Christian fell down at his feet as dead, crying, 'Woe is me, for I am undone!' At the sight of which, Evangelist caught him by the right hand, saying, 'All manner of sin and blasphemy shall be forgiven unto men,' Matt. xii. 31; Mark iii. 28. 'Be not faithless, but believing,' John xx. 27. Then did Christian again a little revive, and stood up trembling, as at first, before Evangelist.

Then Evangelist proceeded, saying, Give more earnest heed to the things that I shall tell thee of. I will now

show thee who it was that deluded thee, and who it was also to whom he sent thee:

The man that met thee is one Worldly Wiseman, and rightly is he so called; partly because he savoureth only of the doctrine of this world

(1 John iv. 5),—therefore he always goes to the town of Morality to church; and partly because he loveth that doctrine best,

for it saveth him best from the cross (Gal. vi. 12): and because he is of this carnal temper, therefore he seeketh to prevent my ways, though right. Now there are three things in this man's counsel that thou must utterly abhor.

1. His turning thee out of the way.
2. His labouring to render the cross odious to thee.
3. And his setting thy feet in that way that leadeth unto the administration of death.

First. Thou must abhor his turning thee out of the way; yea, and thine own consenting thereto; because this is to reject the counsel of God for the sake of the counsel of a Worldly Wiseman. The Lord says, 'Strive to enter in at the strait gate,' (Luke xiii. 24), the

Evangelist
convinceth
Christian of his
error.

Mr Worldly
Wiseman de-
scribed by Evan-
gelist.

Evangelist dis-
covers the deceit
of Mr Worldly
Wiseman.

gate to which I send thee; for 'strait is the gate that leadeth unto life, and few there be that find it,' Matt. vii. 13, 14. From this little Wicket-gate, and from the way thereto, hath this wicked man turned thee, to the bringing of thee almost to destruction; hate, therefore, his turning thee out of the way, and abhor thyself for hearkening to him.

Secondly. Thou must abhor his labouring to render the cross odious unto thee; for thou art to prefer it 'before the treasures in Egypt,' Heb. xi. 25, 26. Besides, the King of glory hath told thee, that he that 'will save his life shall lose it,' Mark viii. 35; John xii. 25; Matt. x. 39. And, 'He that comes after me, and hateth not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple,' Luke xiv. 26. I say, therefore, for man to labour to persuade thee that that shall be thy death, without which, the Truth hath said, thou canst not have eternal life—this doctrine thou must abhor.

Thirdly. Thou must hate his setting of thy feet in the way that leadeth to the ministration of death. And for this thou must consider to whom he sent thee, and also how unable that person was to deliver thee from thy burden.

He to whom thou wast sent for ease, being by name Legality, is the son of the bond-woman which now is, and is in bondage with her children (Gal. The Bond-woman. iv. 21-27); and is in a mystery, this Mount Sinai, which thou hast feared will fall on thy head. Now if she with her children are in bondage, how canst thou expect by them to be made free? This Legality, therefore, is not able to set thee free from thy burden. No man was as yet ever rid of his burden by him; no, nor ever is likely to be: ye cannot be justified by the works of the law; for by the deeds of the law no man living can be rid of his burden: therefore, Mr Worldly Wiseman is an alien, and Mr Legality is a cheat; and for his son Civility, notwithstanding his simpering looks, he is but a hypocrite, and cannot help thee. Believe me.

there is nothing in all this noise, that thou hast heard of these sottish men, but a design to beguile thee of thy salvation, by turning thee from the way in which I had set thee. After this, Evangelist called aloud to the heavens for confirmation of what he had said; and with that there came words and fire out of the mountain under which poor Christian stood, that made the hair of his flesh stand up. The words were thus pronounced: 'As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them,' Gal. iii. 10.

Now Christian looked for nothing but death, and began to cry out lamentably; even cursing the time in which he met with Mr Worldly Wiseman; still calling himself a thousand fools for hearkening to his counsel: he also was greatly ashamed to think that this gentleman's arguments, flowing only from the flesh should have that prevalency with him as to cause him to forsake the right way. This done, he applied himself again to Evangelist in words and sense as follow:

Chr. Sir, what think you? Is there hope? May I now go back, and go up to the Wicket-gate? Shall I not be abandoned for this, and sent back from thence ashamed? I am sorry I have hearkened to this man's counsel. But may my sin be forgiven?

Evan. Then said Evangelist to him, Thy sin is very great, for by it thou hast committed two evils; thou hast forsaken the way that is good, to tread in forbidden paths. Yet will the man at the gate receive thee, for he has good-will for men (o); only, said he, take heed that thou turn not aside again, 'lest thou perish from the way, when his wrath

(o) *Christian despairing is comforted by Evangelist.*—Evangelist deals plainly with Christian that he may be brought to true repentance, for a broken and contrite heart God will not despise. Accordingly, Christian expresses himself with the greatest penitence, and makes no apology or excuse for his sin, but lays the whole blame of his folly on himself. Then the desire to follow

is kindled but a little,' Ps. ii 12. Then did Christian address himself to go back; and Evangelist, after he had kissed him, gave him one smile, and bid him God-speed. So he went on with haste, neither spake he to any man by the way; nor, if any asked him, would he vouchsafe them an answer. He went like one that was all the while treading on forbidden ground, and could by no means think himself safe till again he was got into the way which he left to follow Mr Worldly Wiseman's counsel. So, in process of time, Christian got up to the gate. Now, over the gate (*p*) there was written, 'Knock, and it shall be opened unto you,' Matt. vii. 7.

Evangelist's former counsels return strong on him, 'He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy.' Evangelist first renews his admonitions, for the more deeply we are convinced of sin, shall we value Christ and His salvation. He then encourages him with the hope of a good reception at the Wicket-gate, but warns him against listening to evil counsel, and so they part, Christian, as it were, with a tear in his eye, and Evangelist with a smile, the Gospel being full of grace to the penitent. Once more on the way, he has ear or eye for nothing but the gate.

(*p*) *The Wicket-Gate.*—The Pilgrim, hitherto, is described as one who is under deep conviction of sin, has a true desire for salvation, and is seeking it by the light of the Scriptures which he very imperfectly understands; but now, through the teaching of Evangelist, he has found his way to this gate. The name Wicket-gate—a small gate—is to remind us that it is the same of which Jesus speaks, 'Strait is the gate that leadeth unto life.' It is strait, because in order to enter it we must renounce our pride, self-righteousness, and sins, and enter as those who owe everything to the free grace of God, saying, 'Not by works of righteousness which we have done, but according to his mercy he saved us.' The gate might therefore be named 'The gate of Free Grace.' Accordingly, Christian declares himself to be a poor burdened sinner fleeing from the City of Destruction, and the porter is called Good-will, who freely opens to him with all his heart. This is the promise that he hath promised us, even eternal life.

'I saw,' says Bunyan in his autobiography, 'as if the poor Christians of Bedford were on the sunny side of some high mountain, there refreshing themselves with the pleasant beams of the sun, where I was shivering and shrinking in the cold, afflicted with frost, snow, and dark clouds. Methought also betwixt me and them I saw a wall that did compass about this mountain. Now, through this wall my soul did greatly desire to pass. Concluding

He knocked, therefore, more than once or twice, saying (g),—

May I now enter here? Will he within
Open to sorry me, though I have been
An undeserving rebel? Then shall I
Not fail to sing his lasting praise on high.

At last there came a grave person to the gate, named Good-will (r), who asked who was there? and whence he came? and what he would have?

that if I could, I would even go into the very midst of them, and there also comfort myself with the heat of their sun.

'About this wall I bethought myself to go again and again, still praying as I went, to see if I could find some way or passage by which I might enter therein; but none could I find for some time. At the last I saw as it were a narrow gap like a little door-way in the wall, through which I attempted to pass. Now, the passage being very strait and narrow, I made many offers to get in; but all in vain, even until I was well nigh quite beat out by striving to get in. At last, with great striving, methought I did at first get in my head, and after that by a sidelong striving, my shoulders and my whole body: then I was exceeding glad, and went and sat down in the midst of them, and so was comforted with the light and heat of their sun.

'Now, this mountain and wall, &c., were thus made out to me. The mountains signified the church of the living God. The sun that shone thereon, the comfortable shining of His merciful face on them that were therein. The wall, I thought, was the world; that did make separation between the Christians and the world; and the gap which was in the wall, I thought was Jesus Christ, who is the way to God the Father, John xiv. 6; Matt. vii. 14. But forasmuch as the passage was wonderful narrow, even so narrow that I could not but with great difficulty enter in thereat, it showed me that none could enter into life, but those that were in downright earnest, and unless also they left that wicked world behind them: for here was only room for body and soul; but not for body, and soul, and sin.'

(g) *Christian knocks*.—This represents prayer, and his knocking more than once—persevering prayer. His admission is the answer to his prayer, and now he is fairly on the way to heaven. Formerly, he knew himself to be a sinner, but he did not distinctly perceive that God, out of his own infinite goodness, was willing to save him; now he understands and believes both of these truths, and is, therefore, on the right road.

(r) *Good-will*.—By this is represented the freeness of salvation, and that God without any merit on our part receives the penitent. It is better to view these allegorical personages in this general way

Chr. Here is a poor burdened sinner. I come from the City of Destruction, but am going to Mount Zion, that I may be delivered from the wrath to come. I would, therefore, sir, since I am informed that by this gate is the way thither, know if you are willing to let me in.

Good-will. I am willing with all my heart, said he; and with that he opened the gate.

The gate will be opened to broken-hearted sinners.

So when Christian was stepping in, the other gave him a pull (s). Then said Christian, What means that? The other told him: A little distance from this gate, there is erected a strong castle, of which Beelzebub is the captain; from thence both he and them that are with him shoot arrows at those that come up to this gate, if haply they may die before they can enter in.

other gave

Satan envies those that enter the strait gate.

Then said Christian, I rejoice and tremble. So when he was got in, the man at the gate asked him who directed him thither.

Christian entered the gate with joy and trembling.

Chr. Evangelist bid me come hither and knock (as I did); and he said that you, sir, would tell me what I must do.

Talk between Good-will and Christian.

Good-w. An open door is set before thee, and no man can shut it.

than to individualize them, for Evangelist, Good-will, Help, &c., are only different representations of the same Gospel truths.

(s) *The Pull.*—When he was stepping in, Good-will gave him a pull to save him from the arrows of Beelzebub. This is to teach us that Satan watches no place more closely than the gate of grace, for he strives hard to persuade us that God is not willing to save us as we are, and that till we amend our ways it is useless to pray. The pull given by Good-will also shows that while we are saved by grace through faith, the faith is not of ourselves, but it also is the gift of God, Eph. ii. 8.

‘Why was I made to hear thy voice?
And enter while there’s room;
When thousands make a wretched choice,
And rather starve than come.
’Twas the same love that spread the feast,
That sweetly forced us in,
Else we had still refused to taste,
And perished in our sin.’

Chr. Now I begin to reap the benefits of my hazards.

Good-w. But how is it that you came alone?

Chr. Because none of my neighbours saw their danger, as I saw mine.

Good-w. Did any of them know of your coming?

Chr. Yes; my wife and children saw me at the first, and called after me to turn again: also, some of my neighbours stood crying and calling after me to return: but I put my fingers in my ears, and so came on my way.

Good-w. But did none of them follow you, to persuade you to go back?

Chr. Yes, both Obstinate and Pliable; but when they saw that they could not prevail, Obstinate went railing back, but Pliable came with me a little way.

Good-w. But why did he not come through?

Chr. We, indeed, came both together, until we came at the Slough of Despond, into the which we also suddenly fell. And then was my neighbour Pliable discouraged, and would not adventure further. Wherefore, getting out again, on that side next to his own house, he told me I should possess the brave country alone for him; so he went his way, and I came mine—he after Obstinate, and I to this gate.

Good-w. Then said Good-will, Alas, poor man! is the celestial glory of so little esteem with him, that he counteth it not worth running the hazards of a few difficulties to obtain it?

Chr. Truly, said Christian, I have said the truth of Pliable; and if I should also say all the truth of myself, it will appear there is no betterment betwixt him and myself. It is true, he went back to his own house, but I also turned aside to go in the way of death, being persuaded thereto by the carnal arguments of one Mr Worldly Wiseman.

Good-w. Oh! did he light upon you? What! he would have had you a-sought for ease at the hands of Mr Legality! They are both of them a very cheat. But did you take his counsel?

A man may have company when he sets out for Heaven, and yet go thither alone.

Chr. Yes, as far as I durst. I went to find out Mr Legality, until I thought that the mountain that stands by his house would have fallen upon my head; wherefore, there I was forced to stop.

Good-w. That mountain has been the death of many (*t*), and will be the death of many more; it is well you escaped being by it dashed in pieces.

Chr. Why, truly, I do not know what had become of me there, had not Evangelist happily met me again, as I was musing in the midst of my dumps; but it was God's mercy that he came to me again, for else I had never come hither. But now I am come, such a one as I am, more fit, indeed, for death by that mountain, than thus to stand talking with my Lord. But, oh! what a favour is this to me, that yet I am admitted entrance here!

Good-w. We make no objections against any, notwithstanding all that they have done before they came hither. They 'are in no wise cast out' (John vi. 37); and therefore, good Christian, come a little way with me, and I will teach thee about the way thou must go. Look before thee; dost thou see this narrow way (*u*)? *That is the way thou must go.* It was cast up by

Christian comforted again.

Christian directed yet on his way.

(*t*) *Christian and Good-will.*—The points noticeable in this conversation are, (1.) That the mountain has been the death of many. These are they who think if they do as well as they can (which they never do), they shall be saved. Whereas the Scriptures teach us, 'That a man is not justified by the works of the law, but by the faith of Jesus Christ, Gal. ii. 16. (2.) Christian's humility,—'I am more fit, indeed, for death by that mountain, than thus to stand talking with my Lord.' Such a deep sense of demerit after being admitted within the gate of grace discloses the true believer. (3.) The freeness of the Gospel to all. 'We have no objections against any—they are in no wise cast out.' 'Seek ye me, and ye shall live,' Amos v. 4.

(*u*) *The Narrow Way.*—It is a narrow way, because it is very difficult for us to lead a holy life and obey the commandments of God; hence the Christian's life is compared to a battle (2 Tim. iv. 7), and a race, 1 Cor. ix. 24. It is a way cast up by the prophets.

the patriarchs, prophets, Christ, and his apostles; and it is as straight as a rule can make it. This is the way thou must go.

Chr. But, said Christian, are there no Christian afraid of losing his way. turnings or windings, by which a stranger may lose his way?

Good-w. Yes, there are many ways butt down upon this, and they are crooked and wide. But thus thou mayest distinguish the right from the wrong, the right only being straight and narrow, Mat. vii. 14.

Then I saw in my dream, that Christian asked him further if he could not help him off with his burden that was upon his back (v); for as yet he had not got rid thereof, nor could he by any means get it off without help.

There is no deliverance from the guilt and burden of sin, but by the death and blood of Christ. He told him, As to thy burden, be content to bear it, until thou comest to the place of deliverance; for there it will fall from thy back of itself.

Then Christian began to gird up his loins, and to address himself to his journey. So the other told him, that by that he was gone some distance from the gate, he would come at the house of the Interpreter, at whose door he should knock, and he would show him excellent things. Then Christian took his leave of his friend, and he again bid him Good-speed.

&c., for we are to be followers of them who through faith and patience inherit the promises (Heb. vi. 12); and especially of Christ, 1 Pet. i. 15; 1 Pet. ii. 21; Phil. ii. 5. It is a straight way, as straight as a rule, for our faces ought ever to be towards the gate of heaven and towards God, Prov. iv. 25-27.

(v) *Christian's Burden.*—He is represented as still carrying his burden, to show how imperfectly he has learned that Jesus Christ is the propitiation for our sins; for till he has thoroughly understood this, it will trouble him. He was rather like an Old Testament saint, crying in faith, 'My iniquities are gone over my head as a heavy burden, they are too heavy for me: make haste to help me, O Lord, my salvation,' than a New Testament saint saying, 'There is no condemnation to them that are in Christ Jesus.' We shall come to the place of deliverance by-and-by.

Then he went on till he came to the house of the Interpreter, where he knocked over and Christian comes to the house of the Interpreter. over (w). At last one came to the door, and asked who was there.

Chr. Sir, here is a traveller, who was bid by an acquaintance of the goodman of this house to call here for my profit: I would therefore speak with the master of the house. So he called for the master of the house; who, after a little time, came to Christian, and asked him what he would have.

Chr. Sir, said Christian, I am a man that am come from the City of Destruction, and am going to Mount Zion; and I was told by the man that stands at the gate at the head of this way, that if I called here, you would show me excellent things, such as would be a help to me on my journey.

Inter. Then said the Interpreter, Come in; I will show that which will be profitable to thee. He is entertained. So he commanded his man to light the candle, and bid Christian follow him. Illumination. So he had him into a private room, and bid his man open a door; the which when he had done, Christian saw the picture of a very grave person hang up Christian sees a grave picture. against the wall (x); and this was the fashion The fashion of the picture. of it: It had eyes lifted up to heaven, the best of books in his hand, the law of truth was written upon his lips, the world was behind his

(w) *The Interpreter's House.*—Here again Christian knocks more than once, for we must pray perseveringly at every stage of our journey, and for every blessing. 'Men ought always to pray, and not to faint.'

Christian in the house of the Interpreter represents one whom the Holy Spirit is guiding unto all truth, John xvi. 13, 14.

(x) *The Grave Picture.*—The following is a portrait of a faithful minister from an earlier pencil:—

'He bore his great commission in his look,
But sweetly tempered awe; and softened all he spoke.
He preached the joys of heaven and pains of hell,
And warned the sinner with becoming zeal;
But on eternal mercy loved to dwell.
He taught the Gospel rather than the law,
And forced himself to drive; but loved to draw.'

back; he stood as if he pleaded with men, and a crown of gold did hang over his head.

Chr. Then said Christian, What meaneth this?

Inter. The man whose picture this is, is one of a thousand. He can beget children (1 Cor. iv. 15), travail in birth with children (Gal. iv. 19), and nurse them himself when they are born. And whereas thou

The meaning of the picture. seest him with his eyes lift up to heaven, the best of books in his hand, and the law of truth writ on his lips; it is to show thee that his work is to know and unfold dark things to sinners, even as also thou seest him stand as if he pleaded with men: and whereas thou seest the world as cast behind him, and that a crown hangs over his head; that is to show thee that slighting and despising the things that are present, for the love that he hath to his Master's service, he is sure in the world that comes next to have glory for his reward. Now, said the Interpreter,

Why he showed him the picture first. I have showed thee this picture first, because the man whose picture this is, is the only man whom the Lord of the place whither thou art going hath authorized to be thy guide, in all difficult places thou mayest meet with in the way. Wherefore, take good heed to what I have showed thee, and bear well in thy mind what thou hast seen, lest in thy journey thou meet with some that pretend to lead thee right, but their way goes down to death.

Then he took him by the hand, and led him into a very large parlour that was full of dust, because never swept; the which after he had reviewed a little while, the Interpreter called for a man to sweep. Now, when he began to sweep, the dust began so abundantly to fly about, that Christian had almost therewith been choked. Then said the Interpreter to a damsel that stood by, Bring hither the water, and sprinkle the room; the which when she had done, it was swept and cleansed with pleasure.

Chr. Then said Christian, What means this?

Inter. The Interpreter answered, this parlour is the heart of a man that was never sanctified by the sweet

grace of the gospel: the dust is his original sin, and inward corruptions, that have defiled the whole man. He that began to sweep at first, is the Law; but she that brought water, and did sprinkle it, is the Gospel. Now, whereas thou sawest that so soon as the first began to sweep, the dust did so fly about that the room could not by him be cleansed, but that thou wast almost choked therewith; this is to show thee, that the law, instead of cleansing the heart (by its working) from sin, doth revive, put strength into, and increase it in the soul, even as it doth discover and forbid it; for it doth not give power to subdue, Rom. vii. 9; 1 Cor. xv. 56; Rom. v. 20.

Again, as thou sawest the damsel sprinkle the room with water, upon which it was cleansed with pleasure; this is to show thee, that when the gospel comes in the sweet and precious influences thereof to the heart, then, I say, even as thou sawest the damsel lay the dust by sprinkling the floor with water, so is sin vanquished and subdued, and the soul made clean through the faith of it, and consequently fit for the King of glory to inhabit, John xv. 3; Eph. v. 26; Acts xv. 9; Rom. xvi. 25, 26; John xv. 13.

I saw, moreover, in my dream, that the Interpreter took him by the hand, and had him into a little room, where sat two little children, each one in his chair. The name of the eldest was Passion, and the name of the other Patience (y). Passion seemed to be much discontented, but Patience was very quiet. Then Christian asked, What is the reason of the discontent of Passion? The Interpreter answered, The governor of them would have him stay for his best things till the beginning of the next year; but he will have all now. But Patience is willing to wait.

He showed
him Passion
and Patience.

Passion will
have it now.

Patience is
for waiting.

(y) *Passion and Patience.*—‘All pleasure,’ says Foster, ‘must be bought at the expense of pain. The difference between false pleasure and true, is just this—for the true, the price is paid *before* you enjoy it; for the false, *after* you enjoy it,’ with compound interest.

Then I saw that one came to Passi^on, and brought him a bag of treasure, and poured it down at his feet:

Passion has his desire, and quickly lavishes all away. the which he took up and rejoiced therein, and withal laughed Patience to scorn. But I beheld but a while, and he had lavished all away, and had nothing left him but rags.

Chr. Then said Christian to the Interpreter, Expound this matter more fully to me.

Inter. So he said, These two lads are figures: Passi^on, of the men of this world; and Patience, of the men of that which is to come. For as here thou seest, Passion will have all now this year, that is to say, in this world; so are the men of this world: they must have all their good things now; they cannot stay till next year, that is,

The worldly man for a bird in the hand. until the next world, for their portion of good. That proverb, 'A bird in the hand is worth two in the bush,' is of more authority with them than are all the divine testimonies of the good of the world to come. But as thou sawest that he had quickly lavished all away, and had presently left him nothing but rags; so will it be with all such men at the end of this world.

Chr. Then said Christian, Now I see that Patience has the best wisdom, and that upon many accounts. 1. Because he stays for the best things. 2. And also because he will have the glory of his, when the other has nothing but rags.

Inter. Nay, you may add another, to wit, the glory of the next world will never wear out; but these are suddenly gone. Therefore Passion had not so much

Things that are first must give place; but things that are last are lasting. reason to laugh at Patience, because he had his good things first, as Patience will have to laugh at Passion, because he had his best things last; for first must give place to last, because last must have his time to come; but last gives place to nothing, for there is not another to succeed. He, therefore, that hath his portion first, must needs have a time to spend it; but he that hath

his portion last, must have it lastingly: therefore it is said of Dives, 'Thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou are tormented,' Luke xvi. 25. Dives had his good things first.

Chr. Then I perceive it is not best to covet things that are now, but to wait for things to come.

Inter. You say truth: 'for the things that are seen are temporal, but the things that are not seen are eternal,' 2 Cor. iv. 18. The first things are but temporal. But though this be so, yet since things present and our fleshy appetite are such near neighbours one to another; and, again, because things to come and carnal sense are such strangers one to another; therefore it is that the first of these so suddenly fall into amity, and that distance is so continued between the second.

Then I saw in my dream that the Interpreter took Christian by the hand and led him into a place where was a fire burning against a wall, and one standing by it, always casting much water upon it, to quench it; yet did the fire burn higher and hotter.

Then said Christian, What means this?

The Interpreter answered, This fire is the work of grace that is wrought in the heart; he that casts water upon it, to extinguish and put it out, is the Devil: but in that thou seest the fire notwithstanding burn higher and hotter, thou shalt also see the reason of that. So he had him about to the back-side of the wall, where he saw a man with a vessel of oil in his hand, of the which he did also continually cast (but secretly) into the fire.

Then said Christian, What means this?

The Interpreter answered, This is Christ, who continually, with the oil of his grace (2 Cor. xii. 9), maintains the work already begun in the heart; by the means of which, notwithstanding what the Devil can do, the souls of his people prove gracious still. And in that thou sawest that the man stood behind the wall to maintain the fire; that is to teach thee that it is hard for the tempted to see how this work of grace is maintained in the soul.

I saw also that the Interpreter took him again by the hand, and led him into a pleasant place, where was builded a stately palace, beautiful to behold; at the sight of which Christian was greatly delighted. He saw also, upon the top thereof, certain persons walking, who were clothed all in gold.

Then said Christian, May we go in thither?

Then the Interpreter took him and led him up towards the door of the palace; and, behold, at the door stood a great company of men, as desirous to go in, but durst not. There also sat a man at a little distance from the door, at a table-side, with a book and his ink-horn before him, to take the name of him that should enter therein; he saw also, that in the door-way stood many men in armour, to keep it, being resolved to do to the men that would enter what hurt and mischief they could. Now was Christian somewhat in amaze. At last, when every man started back for fear of the armed

men, Christian saw a man of a very stout countenance come up to the man that sat there to write, saying, Set down my name, sir (z); the which when he had done, he saw the man draw his sword, and put an helmet upon his head, and rush toward the door upon the armed men, who laid upon him with deadly force; but the man, not at all discouraged, fell to cutting and hacking most fiercely. So after he

(s) *The Valiant Man.*—

‘Be brave, my brother!

Fight the good fight of faith

With weapons proved and true:

Be faithful and unshrinking to the death,

Thy God will bear thee through.

The strife is terrible,

Yet, ’tis not, ’tis not long,

The foe is not invincible,

Though fierce and strong.

‘Be brave, my brother!

The recompense is great,

The kingdom bright and fair;

Beyond the glory of all earthly state,

Shall be the glory there.

Grudge not the heavy cost;

Faint not at labour here;

’Tis but a life time at the most,

The day of rest is near.”

had received and given many wounds to those that attempted to keep him out, he cut his way through them all, and pressed forward into the palace (Acts xiv. 22), at which there was a pleasant voice heard from those that were within, even of those that walked upon the top of the palace, saying,—

‘Come in, come in;
Eternal glory thou shalt win.’

So he went in, and was clothed with such garments as they. Then Christian smiled, and said, I think verily I know the meaning of this.

Now, said Christian, let me go hence. Nay, stay, said the Interpreter, till I have showed thee a little more, and after that thou shalt go on thy way. So he took him by the hand again, and led him into a very dark room, where there sat a man in an iron cage (α). Despair like
an iron cage.

Now the man to look on, seemed very sad: he sat with his eyes looking down to the ground, his hands folded together, and he sighed as if he would break his heart. Then said Christian, What means this? At which the Interpreter bid him talk with the man.

Then said Christian to the man, What art thou? The man answered, I am what I was not once.

(α) *The Man in an Iron Cage*.—This is one of the most terrible of all the pictures of despair ever painted, but it may be questioned if it is not *overdrawn*. All men are expressly invited to believe in Christ; are we, then, warranted in teaching that there is any man on earth who cannot be saved, and who therefore can do nothing but despair? 1 Tim. ii. 3-6; Titus iii. 3-5; Rev. iii. 17-20.

Another view of Despair is presented in the following lines of a modern poet—

‘For death and life she hated equally,
And nothing saw for her despair
But dreadful time; dreadful eternity;
No comfort anywhere!
Remaining utterly confused with fears,
And ever growing worse with growing time,
And ever unrelieved by dismal tears,
And all alone in crime.
She howled aloud, ‘I am on fire within;
There comes no hollow murmur of reply.
What is it that will take away my sin,
And save me lest I die?’

Chr. What wast thou once?

Man. The man said, I was once a fair and flourishing professor, both in mine own eyes and also in the eyes of others; I was once, as I thought, fair for the Celestial City, and had then even joy at the thoughts that I should get thither, Luke viii. 13.

Chr. Well, but what art thou now?

Man. I am now a man of despair, and am shut up in it, as in this iron cage. I cannot get out; oh, now I cannot!

Chr. But how camest thou in this condition?

Man. I left off to watch and be sober; I laid the reins upon the neck of my lusts; I sinned against the light of the word, and the goodness of God; I have grieved the Spirit, and he is gone; I tempted the Devil, and he is come to me; I have provoked God to anger, and he has left me; I have so hardened my heart that I cannot repent.

Then said Christian to the Interpreter, But is there no hope for such a man as this? Ask him, said the Interpreter. Nay, said Christian, pray, sir, do you.

Inter. Then said the Interpreter, Is there no hope, but you must be kept in the iron cage of despair?

Man. No, none at all.

Inter. Why, the Son of the Blessed is very pitiful.

Man. I have crucified him to myself afresh (Heb. vi. 6); I have despised his person (Luke xix. 14); I have despised his righteousness; I have 'counted his blood an unholy thing;' I have 'done despite to the Spirit of grace' (Heb. x. 28, 29): therefore I have shut myself out of all the promises, and there now remains to me nothing but threatenings, dreadful threatenings, fearful threatenings of certain judgment and fiery indignation, which shall devour me as an adversary.

Inter. For what did you bring yourself into this condition?

Man. For the lusts, pleasures, and profits of this world; in the enjoyment of which I did then promise myself much delight: but now every one of those

things also bite me, and gnaw me like a burning worm.

Inter. But canst thou not now repent and turn?

Man. God hath denied me repentance. His word gives me no encouragement to believe: yea, himself hath shut me up in this iron cage; nor can all the men in the world let me out. O eternity! eternity! how shall I grapple with the misery that I must meet with in eternity!

Inter. Then said the Interpreter to Christian, Let this man's misery be remembered by thee, and be an everlasting caution to thee.

Chr. Well, said Christian, this is fearful! God help me to watch and be sober, and to pray that I may shun the cause of this man's misery. Sir, is it not time for me to go on my way now?

Inter. Tarry till I shall show thee one thing more, and then thou shalt go on thy way.

So he took Christian by the hand again, and led him into a chamber, where there was one rising out of bed; and as he put on his raiment he shook and trembled. Then said Christian, Why doth this man thus tremble? The Interpreter then bid him tell to Christian the reason of his so doing. So he began and said, This night, as I was in my sleep, I dreamed, and, behold, the heavens grew exceeding black; also it thundered and lightened in most fearful wise, that it put me into an agony. So I looked up in my dream, and saw the clouds rack at an unusual rate; upon which I heard a great sound of trumpet, and saw also a Man sit upon a cloud, attended with the thousands of heaven: they were all in flaming fire; also the heavens were on a burning flame. I heard then a voice saying, 'Arise, ye dead, and come to judgment!' and with that the rocks rent, the graves opened, and the dead that were therein came forth. Some of them were exceeding glad, and looked upward; and some sought to hide themselves under the mountains, 1 Cor. xv. 52; 1 Thess. iv. 16; Jude 14; 2 Thess. i. 7, 8; John v. 28, 29; Rev. xx. 11-14; Isa. xxvi. 21; Dan. vii. 10; Ps. xcvi. 1-3; Mic

vii. 16, 17. Then I saw the Man that sat upon the cloud open the book, and bid the world draw near (*b*). Yet there was, by reason of a fierce flame which issued out and came from before him, a convenient distance betwixt him and them, as betwixt the judge and the prisoners at the bar, Mal. iii. 2, 3; Dan. vii. 9, 10. I heard it also proclaimed to them that attended on the Man that sat on the cloud, 'Gather together the tares, the chaff, and stubble, and cast them into the burning lake,' Matt. iii. 12, xiii. 30; Mal. iv. 1. And with that the bottomless pit opened, just whereabout I stood; out of the mouth of which there came, in an abundant manner, smoke, and coals of fire, with hideous noises. It was also said to the same persons, 'Gather my wheat into the garner,' Luke iii. 17. And with that I saw many caught up, and carried away into the clouds; but I was left behind, 1 Thess. iv. 16, 17. I also sought to hide myself, but I could not; for the Man that sat upon the cloud still kept his eye upon me: my sins also came into my mind, and my conscience did accuse me on every side, Rom ii. 14, 15. Upon this I awaked from my sleep.

Chr. But what was it that made you so afraid of this sight?

Man. Why, I thought that the day of judgment was come, and that I was not ready for it: but this frightened me most, that the angels gathered up several, and left me behind; also the pit of hell opened her mouth just where I stood. My conscience, too, afflicted

(*b*) *The Day of Judgment.*—

'The day of Christ! the last, the dreadful day!
When thou, and I, and all the world shall come
Before his judgment seat, to hear their doom
For ever and for ever: and when they
Who loved not God, far far from Him away
Shall go: but whither banished? and with whom?
And they who loved Him shall be welcomed home
To God, and Christ, and Heaven, and Heaven's array,
Angels and saints made perfect. May the scene
Of that dread day be always present here;
Here in my heart—that every day between,
Which brings my passage to the goal more near,
May find me fitter, by His love made clear,
Before His throne of justice to appear.'

me; and, as I thought, the Judge had always his eye upon me, showing indignation in his countenance.

Then said the Interpreter to Christian, Hast thou considered all these things?

Chr. Yes, and they put me in hope and fear.

Inter. Well, keep all things so in thy mind that they may be as a goad in thy sides, to prick thee forward in the way thou must go. Then Christian began to gird up his loins, and to address himself to his journey. Then said the Interpreter, the Comforter be always with thee, good Christian, to guide thee in the way that leads to the City. So Christian went on his way, saying,—

Here I have seen things rare and profitable;
Things pleasant, dreadful, things to make me stable
In what I have begun to take in hand;
Then let me think on them, and understand
Wherefore they shew'd me were; and let me be
Thankful, O good Interpreter! to thee.

Now I saw in my dream that the highway, up which Christian was to go, was fenced on either side with a wall, and that wall was called Salvation, Isa. xxvi. 1 (c), Up this way, therefore, did burdened Christian run, but not without great difficulty, because of the load on his back.

He ran thus till he came at a place somewhat ascending; and upon that place stood a Cross, and a little below, in the bottom, a Sepulchre. So I saw in my dream, that just as Christian came up with the Cross, his burden loosed from off his shoulders, and fell from off his back, and began to tumble, and so continued to do, till it came to the mouth of the Sepulchre, where it fell in, and I saw it no more (d).

(c) *Christian on the way of Salvation.*—The walls of the narrow way are called salvation, because by the fences which God places between us and sin, we are kept in the way of life. The path of holiness is the only path to heaven, Psa. cxix. 1-3; Rev. xix. 8.

(d) *Christian at the Cross.*—Christian, as we have seen, was truly penitent for his sins, and by entering in at the Wicket-gate, had proved that he sought salvation from the free grace of God alone, without any dependence on his own merits. But until now, he had not understood very clearly for what purpose Jesus Christ

Then was Christian glad and lightsome, and said, with a merry heart, He hath given me rest by his sorrow, and life by his death. Then he stood still a while to look and wonder; for it was very surprising to him that the sight of the Cross should thus ease him of his burden. He looked, therefore, and looked again,

When God releases us of our guilt and burden, we are as those that leap for joy.

the Son of God, died, and how, through His death we obtain forgiveness and salvation; consequently the burden of his sins still weighed him down. He believed that God would forgive him, but was ignorant that the believer in Christ is already forgiven. This was the new truth which now found its way into his mind. He now understood and believed that 'He was wounded for our transgressions; He was bruised for our iniquities; the chastisement of our peace was upon Him; and with His stripes we are healed.' He knew now, to his joy, that we are 'Justified freely by His grace through the redemption that is in Christ Jesus, whom God hath set forth to be a propitiation through faith in His blood, to declare His righteousness for the remission of sins.' He learned that the believer in Christ can say, 'I am crucified with Christ;' 'Thou wast slain, and hast redeemed us to God by Thy blood, out of every kindred, and tongue, and people, and nation.' Therefore his burden of sin is represented as falling from his back and tumbling into the sepulchre, and therefore he is happy, Isa. xii. 1-3.

In the gifts of the three Shining Ones we have some additional thoughts. (1.) All salute him with the words 'Peace be to thee,' for 'being justified by faith, we have peace with God through our Lord Jesus Christ.' (2.) The first said to him, 'Thy sins be forgiven thee,' which is an assurance that his joy is well founded. (3.) The second stripped him of his rags and clothed him with change of raiment. This represents the entire renewal of the whole nature on our union to Christ Jesus. 'Ye have put off the old man with his deeds, and have put on the new man which is renewed in knowledge after the image of Him that created him,' Col. iii. 9, 10; 2 Cor. v. 5, 17. (4.) The third sets a mark on his forehead, God's own impress or image, which is not visible to the believer himself; and gives him a roll with a seal upon it, which he was to look on as he ran, and to give in at the Celestial Gate. This roll with the seal is the title of the Christian to everlasting life. Our title is not the merits and sufferings of Christ *in themselves*; still less our faith *in itself*; but our title is the merits and sufferings of Christ *believed*, and retained by the soul as its only hope; for it is as believing in Christ the Saviour we shall obtain admission at the Celestial Gate.

The whole subject of Christian's deliverance at the Cross is so

even till the springs that were in his head sent the waters down his cheeks, Zech. xii. 10. Now, as he stood looking and weeping, behold, three Shining Ones

important we shall supplement these explanations by some extracts.

In Bunyan's 'Instruction for the Ignorant' the following dialogue occurs :—

Q. If such a poor sinner as I am would be saved from the wrath to come, *how* must I believe ?

A. My first question should be, *on whom* must I believe ?

Q. On whom, then, must I believe ?

A. On the Lord Jesus Christ.

Q. Who is Jesus Christ that I might believe on him ?

A. He is the only begotten Son of God.

Q. Why must I believe *on him* ?

A. Because He is the Saviour of the world.

Q. How is He the Saviour of the world ?

A. By the Father's designation and sending; for God sent not His Son into the world to condemn the world, but that the world through Him might be saved.

Q. How did He come into the world ?

A. In man's flesh—in which flesh He fulfilled the law, died for our sins, conquered the devil and death, and obtained eternal redemption for us.

Q. But is there no other way to be saved but by believing in Jesus Christ ?

A. There is no other name given under heaven among men whereby we must be saved ; and, therefore, he that believeth not shall be damned, Acts iv. 12; Mark xvi. 16; John iii. 18, 36.

Q. What is believing on Jesus Christ ?

A. It is the receiving of Him, with what is in Him, as the gift of God to thee a sinner, John i. 12.

Q. What is in Jesus Christ to encourage me to receive Him ?

A. Infinite righteousness to justify thee, and the Spirit without measure to sanctify thee.

Q. Is this made mine if I receive Christ ?

A. Yes; if you receive Him as God offereth Him to thee.

Q. How doth God offer Him to me ?

A. Even as a rich man freely offereth an alms to a beggar—and so must thou receive Him, John vi. 32-35.

Bunyan's own experience agrees with these instructions. The text, 'He is made unto us of God wisdom, righteousness, sanctification, and redemption,' enabled him to live very sweetly at peace with God. He tells us, 'O methought there was nothing but Christ that was before my eyes. I was not now (only) for looking upon this and the other benefits of Christ apart, as of his blood, burial, or resurrection. but considered Him as a whole Christ. By

came to him and saluted him with, 'Peace be to thee.' So the first said to him, 'Thy sins be forgiven thee,' (Mark ii. 5), the second stripped him of his rags, and clothed him with change of raiment (Zech. iii. 4), the third also set a mark on his forehead, and gave him a roll with a seal upon it (Eph. i. 13), which he bade him look on as he ran, and that he should give it in at the Celestial Gate: so they went their way. Then Christian gave three leaps for joy, and went on singing,—

A Christian
cansing though
alone, when God
giveth him the
joy of his heart.

Thus far I did come laden with my sin;
Nor could ought ease the grief that I was in
Till I came hither. What a place is this!
Must here be the beginning of my bliss?
Must here the burden fall from off my back?
Must here the strings that bound it to me crack?
Blest Cross! blest Sepulchre! blest rather be
The Man that there was put to shame for me!

I saw then in my dream, that he went on thus, even
Simple, Sloth,
and Presump- until he came at a bottom, where he saw, a
tion. little out of the way, three men fast asleep
with fetters upon their heels. The name

the words in Eph. v. 30 was my faith in Him as my righteousness the more confirmed in me, for if He and I were one, then His righteousness was mine, His merits mine, His victory also mine. We fulfilled the law by Him, died by Him, rose from the dead by Him, got the victory over sin, death, the devil, and hell by Him. These blessed considerations and Scriptures, with many others of like nature, were made to spangle in mine eyes, so that I have cause to say 'Praise Him for His mighty acts, praise Him according to his excellent greatness.'

The same truths appear in many well-known hymns.

'Inscribed upon the cross we see
in shining letters, God is love;
He bears our sins upon the tree,
He brings us mercy from above.
The cross it takes our guilt away,
It holds the fainting spirit up;
It cheers with hope the gloomy day,
And sweetens every bitter cup.'

'No condemnation now I dread,
Jesus and all in Him is mine;
Alive in Him my living head,
And clothed in righteousness divine,
Bold I approach the eternal throne,
And claim the crown through Christ my own.'

of the one was Simple, another Sloth, and the third Presumption (e).

Christian then seeing them lie in this case, went to them, if peradventure he might awake them, and cried, You are like them that sleep on the top of a mast (Prov. xxiii. 34), for the Dead Sea is under you,—a gulf that hath no bottom : awake, therefore, and come away; be willing also, and I will help you off with your irons. He also told them, If he that 'goeth about like a roaring lion' comes by, you will certainly become a prey to his teeth, 1 Pet. v. 8. With that they looked upon him, and began to reply in this sort: There is no persuasion will do, if God openeth not the eyes. Simple said, I see no danger. Sloth said, Yet a little more sleep! And Presumption said, Every vat must stand upon its own bottom; what is the answer else that I should give thee? And so they lay down to sleep again, and Christian went on his way.

Yet was he troubled to think that men in that danger should so little esteem the kindness of him that so freely offered to help them, both by awakening of them, counselling of them, and proffering to help them off with their irons. And as he was troubled thereabout, he espied two men come tumbling over the wall on the left hand of the narrow way; and they made up apace to him.. The name of the one was Formalist, and

(e) *Simple, Sloth, and Presumption.*—Simple represents the fool of whom Solomon speaks, 'The way of a fool is right in his own eyes.' Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? 'The wise man's eyes are in his head; but the fool walketh in darkness.' He has no moral earnestness, and listens to instruction as if it were without meaning or value; therefore, when warned by Christian, he says, 'I see no danger.'

Sloth's character is indicated by his name. Present ease and safety are preferred to the greatest future blessings. He cannot be troubled to read his Bible carefully, or examine the state of his heart, or seek Christ, or obey God, Luke xii. 19; Matt. xxv. 5.

Presumption has such confidence in himself that he despises good counsel, Ps. x. 3-6; Prov. xxx. 12, 13; Gal. vi. 3; Rev. iii. 17.

These three are near the Cross, but, because they refuse Christian's help, they are still nearer destruction.

the name of the other Hypocrisy (*f*). So, as I said they drew up unto him, who thus entered with them into discourse.

Christian talk-
eth with them.

Chr. Gentlemen, whence came you, and whither go you?

Form. and *Hyp.* We were born in the land of Vain-glory, and are going for praise to Mount Zion.

Chr. Why came you not in at the gate which standeth at the beginning of the way? Know you not that it is written, that 'he that cometh not in by the door, but climbeth up some other way, the same is a thief and a robber'? John x. 1.

Form. and *Hyp.* They said, that to go to the gate for entrance was, by all their countrymen, counted too far about; and that, therefore, their usual way was to make a short cut of it, and to climb over the wall, as they had done.

Chr. But will it not be counted a trespass against the Lord of the city whither we are bound, thus to violate his revealed will?

Form. and *Hyp.* They told him, that, as for that, he needed not trouble his head thereabout; for what they did they had custom for, and could produce, if need were, testimony that would witness it, for more than a thousand years.

They that
come into the
way, but not by
the door, think
that they can
say something
in vindication
of their own
practice.

Chr. But, said Christian, will your practice stand a trial at law?

(*f*) *Formalist and Hypocrisy.*—The formalist is one who trusts in the observance of the outward forms of religion. 'We have eaten and drank in thy presence, and thou hast taught in our streets,' Luke xiii. 26; Matt. vii. 22. The hypocrite trusts in the pretence of religion. 'They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them,' Ezek. xxxiii. 31; Matt. vi. 1-5, 16; Rev. iii. 1.

They are classed together, because they both came tumbling over the wall into the narrow way. This is the turning point of the conversation between Christian and them. He insists that their profession of religion—which is represented by their walking in the narrow way, cannot be genuine or lead to heaven, because they

Form. and *Hyp.* They told him, that custom, it being of so long a standing as above a thousand years, would, doubtless, now be admitted as a thing legal by any impartial judge. And beside, said they, if we get into the way, what's matter which way we get in? If we are in, we are in. Thou art but in the way, who, as we perceive, came in at the gate; and we are also in the way, that came tumbling over the wall: wherein, now, is thy condition better than ours?

Chr. I walk by the rule of my Master; you walk by the rude working of your fancies. You are counted thieves already by the Lord of the way; therefore I doubt you will not be found true men at the end of the way. You come in by yourselves, without his direction; and shall go out by yourselves, without his mercy.

To this they made him but little answer; only they bid him look to himself. Then I saw that they went on, every man in his way, without much conference one with another, save that these two men told Christian, that as to laws and ordinances, they doubted not but they should as conscientiously do them as he. Therefore, said they, we see not wherein thou differest from us, but by the coat that is on thy back (g), which was,

did not enter by the Wicket-gate; in other words, did not come as sinners who cast themselves on the free grace of God. On the other hand, all the other blessings he had obtained, the new robe, the mark in the forehead, and the roll, followed naturally in consequence of his entering by the gate, Rom. viii. 30. They began with slighting God's will, he began with submitting to it.

(g) *Christian not ashamed of his coat.*—

' Since the dear hour that brought me to Thy foot,
And cut up all my follies by the root,
I never trusted in an arm but Thine,
Nor hop'd but in Thy righteousness divine.
My prayers and alms, imperfect and defiled,
Were but the feeble efforts of a child:
Howe'er performed, it was their brightest part,
That they proceeded from a grateful heart;
Cleansed in Thine own all-purifying blood,
Forgive their evil, and accept their good;
I cast them at Thy feet—my only plea
Is what it was, dependence upon thee:
While struggling in the vale of tears below
That never failed, nor shall it fail me now.

as we trow, given thee by some of thy neighbours to hide the shame of thy nakedness.

Chr. By laws and ordinances you will not be saved, since you came not in by the door, Gal. ii. 16. And as for this coat that is on my back, it was given me by the Lord of the place whither I go; and that, as you say, to cover my nakedness with. And I take it as a token of his kindness to me; for I had nothing but rags before. And besides, thus I comfort myself as I go: Surely, think I, when I come to the gate of the City, the Lord thereof will know me for good, since I have his coat on my back—a coat that he gave

Christian had got his Lord's coat on his back, and is comforted therewith:

He is comforted also, with his mark and his roll. me freely in the day that he stripped me of my rags. I have, moreover, a mark in my forehead, of which, perhaps, you have taken no notice; which one of my Lord's most intimate associates fixed there in the day that my burden fell off my shoulders. I will tell you, moreover, that I had then given me a roll, sealed, to comfort me by reading as I go on the way; I was also bid to give it in at the Celestial Gate, in token of my certain going in after it: all which things, I doubt, you want, and want them because you came not in at the gate.

To these things they gave him no answer; only they looked upon each other and laughed. Then I saw that they went on all, save that Christian kept before, who had no more talk but with himself (*h*), and that sometimes sighingly, and sometimes comfortably: also he would be often reading in the roll, that one of the Shining Ones gave him, by which he was refreshed.

I beheld, then, that they all went on till they came

(*h*) *Christian has talk with himself.*—Christian talked sometimes sighingly, and sometimes comfortably. Even though pardoned, and on the way to glory, the pilgrim may lay his account with seasons of depression, from his imperfections and temptations, Ps. xlii. 10, 11.

to the foot of the Hill Difficulty, at the bottom of which was a spring (i). There were also in the same place two other ways, besides that which came straight from the gate: one turned to the left hand, and the other to the right, at the bottom of the hill; but the narrow way lay right up the hill, and the name of the going up the side of the hill is called Difficulty. Christian now went to the spring, and drank thereof, to refresh himself (Isa. xlix. 10); and then began to go up the hill, saying,—

The hill, though high, I covet to ascend,—
 The difficulty will not me offend;
 For I perceive the way to life lies here.
 Come, pluck up heart, let's neither faint nor fear!
 Better, though difficult, the right way to go,
 Than wrong, though easy, where the end is woe.

The other two also came to the foot of the hill; but when they saw that the hill was steep and high, and that there were two other ways to go; and supposing that these two ways might meet again, with that up which Christian went, on the other side of the hill; therefore they were resolved to go in those ways. Now, the name of one of those ways was Danger, and the name of the other Destruction (j). So the one took the way which is called Danger, which led him into a great wood; and the other took directly up the way to Destruction, which led him into a wide field, full of dark mountains, where he stumbled and fell, and rose no more.

(i) *The Spring*.—In keeping with the allegory, at different stages of the journey provision is made for the refreshment of pilgrims. Now it is a spring, at another time a feast, at another a river, and so forth. By these are represented, either seasons of spiritual refreshment, or the truths and promises by which the soul is refreshed. Thus, when David was at the lowest point of depression, driven from his own country by Saul, driven from the Philistines by fear, Ziklag burned, his family in captivity, and his own men ready to revolt, we read, 'But David encouraged himself in the Lord his God,' and thus climbed the Hill Difficulty with success.

(j) *Danger and Destruction*.—These are the true names of the two bye-paths, but Formalist and Hypocrisy would have called

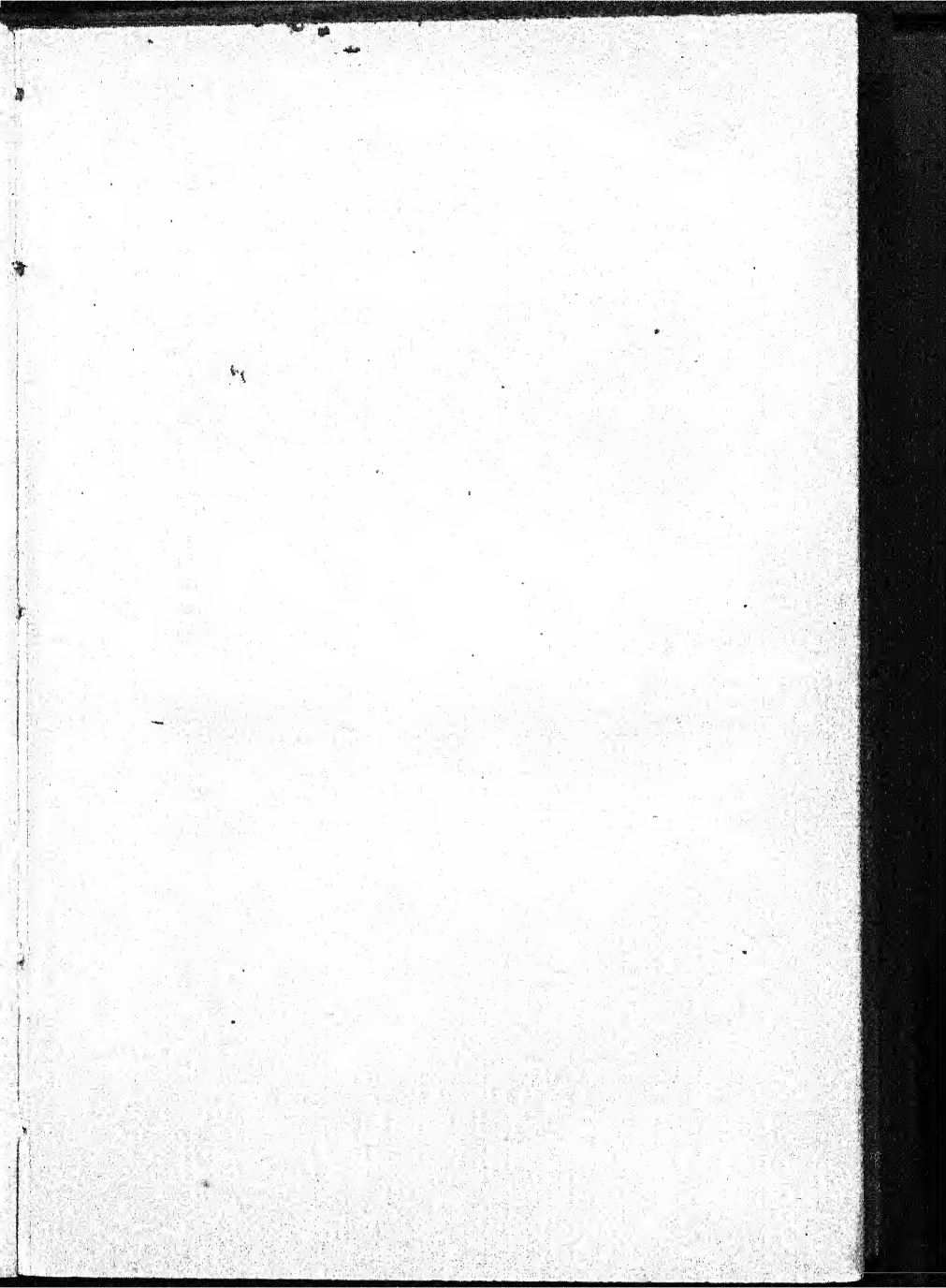
I looked, then, after Christian, to see him go up the hill (*k*), where I perceived he fell from running to going, and from going to clambering upon his hands and his knees, because of the steepness of the place. Now about the midway to the top of the hill was a pleasant arbour (*l*), made by the Lord of the hill for the refreshing of weary travellers; thither, therefore, Christian got, where also he sat down to rest him. Then he pulled his roll out of his bosom, and read therein to his comfort; he also now began afresh to take a review of the coat or garment that was given him as he stood by the Cross. Thus pleasing himself a while, he at last fell into a slumber, and thence into a fast sleep, which detained him in that place until it was almost night; and in his sleep his roll fell out of his hand. Now, as he was sleeping, there came one to him and awaked him, saying, 'Go to the ant, thou sluggard; consider her ways, and be wise,' Prov. vi. 6. And with that Christian started up, and sped him on his way, and went apace, till he came to the top of the hill.

He that sleeps is a loser.

them Peace and Safety, 1 Thess. v. 3. The character of these professors is tested by the first great difficulty they encounter, and it is found that they who consulted their own ease in entering the way, consult their ease also in leaving it.

(*k*) *The Hill Difficulty*.—By this we are to understand the first great trial which a Christian experiences after embracing Christ. It may either be an arduous duty, or a heavy affliction. Anything which thoroughly tests his faith, and calls forth his spiritual energies, is a Hill Difficulty, Acts iv. 3.

(*l*) *The Arbour*.—As the Hill Difficulty represents arduous work, so the arbour represents a brief season of rest in it. Thus, the early Church, after Saul's persecutions, 'had rest, and were edified, and walking in the fear of the Lord, and in the comfort of the Holy Ghost, were multiplied.' Christian had a right to this short season of repose, for the arbour was placed there by the Lord of the hill; but he sinned in waiting too long, neglecting present duty, and falling asleep. The roll by which he was assured of salvation falls out of his hand, for he could keep it no longer than when doing Christ's work. He who is assured of heaven while neglecting his duty, or living in sin, is deceiving himself, Deut. xxix. 19, 20; Ps. xxxvi. 2; Luke xi. 35.





Christian meets Mistrust and Timorous.—[P. P., p. 59.]

Now, when he was got up to the top of the hill, there came two men running to meet him Christian meets with Mistrust and Timorous. amain; the name of the one was Timorous, and of the other Mistrust (*m*); to whom Christian said, Sirs, what's the matter? You run the wrong way. Timorous answered, that they were going to the City of Zion, and had got up that difficult place: but, said he, the further we go, the more danger we meet with; wherefore we turned, and are going back again.

Yes, said Mistrust, for just before us lie a couple of lions in the way, whether sleeping or waking we know not; and we could not think, if we came within reach, but they would presently pull us in pieces.

Chr. Then said Christian, You make me afraid; but whither shall I fly to be safe? If I go back to my own country, *that* is prepared for fire and brimstone, and I shall certainly perish there; if I can get to the Celestial City, I am sure to be in safety there. I must venture. To go back is nothing but death; to go Christian shakes off fear. forward is fear of death, and life everlasting beyond it. I will yet go forward. So Mistrust and Timorous ran down the hill, and Christian went on his way. But, thinking again of what he had heard

(*m*) *Timorous and Mistrust.*—Timorous is a coward, Mistrust a doubter. The one lacked firmness, the other faith, Ps. lxxviii. 8-57; Isa. vii. 9; Jer. viii. 9. The lions are dangers which seem to be in the path of life, but lie rather on each side, and therefore are perilous only to those who wander from the narrow way. Luther's friends tried to frighten him from entering Worms, by warning him of dangers, but he knew the path of duty and replied 'Even should there be as many devils in Worms as tiles on the house tops, still I would enter it,' Dan. iii. 16-18.

Christian's reply to Timorous and Mistrust is more like his old language to Worldly Wiseman than his more recent conversation. He speaks of death in going back, and death being the worst in going on, but not a word of Christ, the reason being he had lost his roll. His lively sense of the excellence of Christ, and his right in Christ to all the blessings of salvation were gone, and consequently, it is of heaven and hell he talks, rather than of Christ.

from the men, he felt in his bosom for his roll, that he might read therein, and be comforted; but Christian missed his roll, wherein he used to take comfort. He is perplexed for his roll. he felt, and found it not (*n*). Then was Christian in great distress, and knew not what to do; for he wanted that which used to relieve him, and that which should have been his pass into the Celestial City. Here, therefore, he began to be much perplexed, and knew not what to do. At last he bethought himself that he had slept in the arbour that is on the side of the hill; and, falling down upon his knees, he asked God's forgiveness for that his foolish act, and then went back to look for his roll. But all the way he went back, who can sufficiently set forth the sorrow of Christian's heart! Sometimes he sighed, sometimes he wept, and oftentimes he chid himself for being so foolish to fall asleep in that place, which was erected only for a little refreshment for his weariness. Thus, therefore, he went back, carefully looking on this side and on that, all the way as he went, if happily he might find his roll, that had been his comfort so many times in his journey. He went thus till he came within sight of the arbour where he sat and slept; but that sight renewed his sorrow the more, by bringing again, even afresh, his evil of sleeping into his mind, Rev. ii. 4, 5. Thus, therefore, he now went on, bewailing his sinful sleep,

Christian bewails his foolish sleeping.

(*n*) *Christian misses his Roll.*—Here is to be noted,—(1.) His distress. Having lost his deep conviction of Jesus being a Saviour for him, he cannot be comforted. (2.) His penitence. He lost his sense of his interest in Christ by sin, and cannot have it restored till he has confessed his sin and been forgiven. (3.) His search. He must retrace all his steps painfully, and sadly come to the very spot where his sin began. (4.) The discovery. He was almost happier in being restored to peace with God than when he first found it. (5.) His trials. Though forgiven and restored to God's favour, yet he must suffer the just consequences of his sin, by walking in darkness. 'If they break my statutes, and keep not my commandments, then will I visit their transgressions with the rod, and their iniquity with stripes. Nevertheless, my loving kindness will I not utterly take from him,' Ps. lxxxix. 31-33; Jer. ii. 17.

saying, O wretched man that I am, that I should sleep in the day-time (1 Thess. v. 7, 8); that I should sleep in the midst of difficulty! that I should so indulge the flesh, as to use that rest for ease to my flesh which the Lord of the hill hath erected only for the relief of the spirits of pilgrims! How many steps have I took in vain! Thus it happened to Israel, for their sin; they were sent back again by the way of the Red Sea; and I am made to tread those steps with sorrow which I might have trod with delight, had it not been for this sinful sleep. How far might I have been on my way by this time! I am made to tread those steps thrice over, which I needed not to have trod but once; yet now also, I am like to be benighted, for the day is almost spent. Oh, that I had not slept!

Now by this time he was come to the harbour again, where for a little while he sat down and wept; but at last (as Christian would have it), looking sorrowfully down under the settle, there he espied his roll; Christian find-
eth his roll
where he lost it. the which he, with trembling and haste, caught up, and put it into his bosom.

But who can tell how joyful this man was when he had gotten his roll again! for his roll was the assurance of his life and acceptance at the desired haven. Therefore he laid it up in his bosom, gave thanks to God for directing his eye to the place where it lay, and with joy and tears betook himself again to his journey. But oh, how nimbly now did he go up the rest of the hill! Yet, before he got up, the sun went down upon Christian; and this made him again recall the vanity of his sleeping to his remembrance; and thus he again began to console with himself: O thou sinful sleep! how for thy sake am I like to be benighted in my journey! I must walk without the sun; darkness must cover the path of my feet; and I must hear the noise of the doleful creatures, because of my sinful sleep. Now also he remembered the story that Mistrust and Timorous told him of, how they were frightened with the sight of the Lions. Then said Christian to himself again, These beasts range in the night for their prey; and if they

should meet with me in the dark, how should I shift them? how should I escape being by them torn in pieces? Thus he went on his way. But while he was thus bewailing his unhappy miscarriage, he lift up his eyes, and, behold, there was a very stately palace before him, the name of which was Beautiful, and it stood just by the highway side.

So I saw in my dream, that he made haste, and went forward, that if possible he might get lodging there. Now, before he had gone far, he entered into a very narrow passage, which was about a furlong off the porter's lodge; and looking very narrowly before him as he went, he espied two lions in the way (o). Now, thought he, I see the dangers that Mistrust and Timorous were driven back by. (The lions were chained, but he saw not the chains.) Then he was afraid, and thought also himself to go back after them, for he thought nothing but death was before him. But the porter at the lodge, whose name is Watchful, perceiving that Christian made a halt, as if he would go back, cried unto him, saying, Is thy strength so small? Mark xiii. 34, 37. Fear not the lions, for they are chained, and are placed there for trial of faith where it is; and for discovery of those that have none: keep in

(o) *Christian passes the Lions.*—The lions are the dangers which lie close beside the way of duty. Honesty and truth-speaking, in certain cases, bring us into great peril, and nothing but the most scrupulous conscientiousness and integrity can save us from it. But the lions are chained, for though we shall be in their power if we diverge ever so little from the way, we are safe, spiritually, and often outwardly, while in it. 'No lion shall be there, nor any ravenous beast shall go up thereon; it shall not be found there; but the redeemed shall walk there,' Isa. xxxv. 9.

'I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; because we had spoken unto the king, saying, The hand of our God is upon all them for good that seek him. So we fasted, and besought our God for this; and he was entreated of us. Then we departed from the river Ahava on the twelfth day of the first month, to go unto Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay in wait by the way. And we came to Jerusalem,' Ezra viii. 21-32.

the midst of the path, and no hurt shall come unto thee.

Then I saw that he went on, trembling for fear of the lions, but taking good heed to the directions of the porter. He heard them roar, but they did him no harm. Then he clapped his hands, and went on till he came and stood before the gate where the porter was. Then said Christian to the porter, Sir, what house is this (p)? and may I lodge here to-night? The porter answered, This house was built by the Lord of the hill, and he built it for the relief and security of pilgrims. The porter also asked whence he was, and whither he was going?

Chr. I am come from the City of Destruction, and am going to Mount Zion; but because the sun is now set, I desire, if I may, to lodge here to-night.

Por. What is your name?

Chr. My name is now Christian, but my name at

(p) *The House Beautiful.*—By many this is supposed to represent the Church, and Christian's entrance into it—his admission to the Church. In this opinion we cannot concur. There is no good reason why admission to Church privileges should be consequent on the performance of a great work, such as climbing the Hill Difficulty, nor why the House Beautiful should in this case be entered just before descending into the valley of Humiliation. Besides, we find that Faithful passed the house before entering it, and Bunyan would not have treated visible Church fellowship with such indifference. We believe the House Beautiful represents one of the best of the many resting-places provided by the Lord of Pilgrims for their entertainment, and that it is not to be identified with any one institution or ordinance. Thus we have the House of the Interpreter, the Spring at the foot of the Hill Difficulty, the Arbour midway, and other means of comfort at future stages. 'Blessed is the man whose strength is in Thee; in whose heart are the ways of them, who, passing through the valley of Baca [sorrow or difficulty] make it a well; the rain also filleth the pools. They go from strength to strength; every one of them appeareth before God,' Ps. lxxxv. 5-7.

This House Beautiful stands at the summit of the Hill Difficulty as a reward for Christian's perseverance in overcoming its hardships, John xiv. 21-23; Rom. xiv. 18. And it is before the Valley of Humiliation, that he may be prepared for descending into it, Mark i. 9-13.

the first was Graceless; I came of the race of Japheth, whom God will persuade to dwell in the tents of Shem, Gen. ix. 27.

Por. But how doth it happen that you come so late? The sun is set.

Chr. I had been here sooner, but that, 'wretched man that I am!' I slept in the arbour that stands on the hill side. Nay, I had, notwithstanding that, been here much sooner, but that, in my sleep, I lost my evidence, and came without it to the brow of the hill; and then feeling for it, and finding it not, I was forced with sorrow of heart to go back to the place where I slept my sleep, where I found it; and now I am come.

Por. Well, I will call out one of the virgins of this place, who will, if she likes your talk, bring you in to the rest of the family, according to the rules of the house. So Watchful, the porter, rang a bell, at the sound of which came out at the door of the house a grave and beautiful damsel, named Discretion, and asked why she was called.

The porter answered, This man is on a journey from the City of Destruction to Mount Zion; but being weary and benighted, he asked me if he might lodge here to-night; so I told him I would call for thee, who, after discourse had with him, mayest do as seemeth thee good, even according to the law of the house.

Then she asked him whence he was, and whither he was going; and he told her. She asked him also how he got into the way; and he told her. Then she asked him what he had seen, and met with in the way; and he told her. And last she asked his name; so he said, It is Christian, and I have so much the more a desire to lodge here to-night, because, by what I perceive, this place was built by the Lord of the hill for the relief and security of pilgrims. So she smiled, but the water stood in her eyes; and after a little pause she said, I will call forth two or three more of the family. So she ran to the door, and called out Prudence, Piety, and Charity, who, after a little more discourse with him, had him into the family; and many of them meeting

him at the threshold of the house, said, 'Come in, thou blessed of the Lord;' this house was built by the Lord of the hill, on purpose to entertain such pilgrims in. Then he bowed his head, and followed them into the house. So when he was come in and sat down, they gave him something to drink, and consented together that, until supper was ready, some of them should have some particular discourse with Christian, for the best improvement of time; and they appointed Piety, and Prudence, and Charity, to discourse with him; and thus they began:

Piety. Come, good Christian, since we have been so loving to you, to receive you in our house ^{Piety discourses him.} this night, let us, if perhaps we may better ourselves thereby, talk with you of all things that have happened to you in your pilgrimage (q).

Chr. With a very good will; and I am glad that you are so well disposed.

Piety. What moved you at first to betake yourself to a pilgrim's life?

Chr. I was driven out of my native country, by a dreadful sound that was in mine ears; to wit, that unavoidable destruction ^{How Christian was driven out of his own country.} did attend me, if I abode in that place where I was.

(q) *Conversation in the House Beautiful.*—'Christians are like the several flowers in a garden,' says Bunyan elsewhere, 'that have upon each of them the dew of heaven, which being shaken with the wind, they let fall their dew at each other's roots, whereby they are jointly nourished, and become nourishers of one another.' Saith Paul to the Church at Rome, 'I long to see you that I may impart unto you some spiritual gift, to the end you may be established; that is, that I may be comforted together with you, by the mutual faith both of you and me.'

'Ah! theirs was converse such as it behoves
Man to maintain, and such as God approves—
Christ and his character their only scope,
Their subject, and their object, and their hope.
O, days of heaven, and nights of equal praise,
Serene and peaceful as those heavenly days,
When souls, drawn upwards in communion sweet,
Enjoy the stillness of some close retreat,
Discourse, as if released and safe at home,
Of dangers past, and wonders yet to come.'

Piety. But how did it happen that you came out of your country this way?

Chr. It was as God would have it; for when I was under the fears of destruction, I did not know whither to go; but by chance there came a man, even to me, as

How he got into the way to Zion. I was trembling and weeping, whose name is Evangelist, and he directed me to the

Wicket-gate, which else I should never have found, and so set me into the way that hath led me directly to this house.

Piety. But did you not come by the house of the Interpreter?

Chr. Yes, and did see such things there, the remembrance of which will stick by me as long as I live; especially three things: to wit, how Christ,

A rehearsal of what he saw in the way. in despite of Satan, maintains his work of grace in the heart; how the man had sinned himself quite out of hopes of God's mercy; and also the dream of him that thought in his sleep the day of judgment was come.

Piety. Why, did you hear him tell his dream?

Chr. Yes, and a dreadful one it was. I thought it made my heart ache as he was telling of it; but yet I am glad I heard it.

Piety. Was that all you saw at the house of the Interpreter?

Chr. No: he took me, and had me where he showed me a stately palace, and how the people were clad in gold that were in it; and how there came a venturous man and cut his way through the armed men that stood in the door to keep him out; and how he was bid to come in and win eternal glory. Methought those things did ravish my heart. I would have stayed at that good man's house a twelvemonth, but that I knew I had further to go.

Piety. And what saw you else in the way?

Chr. Saw! why, I went but a little further, and I saw One, as I thought in my mind, hang bleeding upon the tree; and the very sight of him made my burden fall off my back (for I groaned under a very heavy

burden), but then it fell down from off me. It was a strange thing to me, for I never saw such a thing before; yea, and while I stood looking up (for then I could not forbear looking), three Shining Ones came to me. One of them testified that my sins were forgiven me; another stripped me of my rags, and gave me this brodered coat which you see; and the third set the mark which you see in my forehead, and gave me this sealed roll, (and with that he plucked it out of his bosom).

Piety. But you saw more than this, did you not?

Chr. The things that I have told you were the best; yet some other matters I saw, as, namely, I saw three men, Simple, Sloth, and Presumption, lie asleep, a little out of the way, as I came, with irons upon their heels; but do you think I could awake them? I also saw Formalist and Hypocrisy come tumbling over the wall, to go, as they pretended, to Zion; but they were quickly lost, even as I myself did tell them, but they would not believe. But, above all, I found it hard work to get up this hill, and as hard to come by the lions' mouths; and truly if it had not been for the good man, the porter that stands at the gate, I do not know but that, after all, I might have gone back again: but now, I thank God I am here, and I thank you for receiving of me.

Then Prudence thought good to ask him a few questions, and desired his answer to them.

Prudence discourses him.

Pru. Do you not think sometimes of the country from whence you came?

Chr. Yes, but with much shame and detestation: 'truly, if I had been mindful of that country from whence I came out, I might have had opportunity to have returned; but now I desire a better country, that is, an heavenly,' Heb. xi. 15, 16.

Christian's thoughts of his native country.

Pru. Do you not yet bear away with you some of the things that then you were conversant withal?

Chr. Yes; but greatly against my will; especially my inward and carnal cogitations, with which all my countrymen, as well as myself, were delighted: but now all those things are my grief; and might I but choose mine own things, I would choose never to think of those things more; but when I would be doing of that which is best, that which is worst is with me, Rom. vii.

Pru. Do you not find sometimes as if those things were vanquished, which at other times are your perplexity?

Chr. Yes, but that is but seldom; but Christian's golden hours. they are to me golden hours in which such things happen to me.

Pru. Can you remember by what means you find your annoyances, at times, as if they were vanquished?

Chr. Yes: when I think what I saw at the Cross, that will do it; and when I look upon my brodered coat, that will do it; also, when I look into the roll that I carry in my bosom, that will do it; and when my thoughts wax warm about whither I am going, that will do it (*r*).

Pru. And what is it that makes you so desirous to go to Mount Zion?

(*r*) *How Christian gets power against his corruptions.*—The extreme beauty and felicity of this reply will strike every reader. We append one or two illustrative texts, 2 Cor. v. 14, 15; 2 Cor. ix. 8; Ezek. xvi. 14; Jer. xxxi. 14; Luke xii. 32; 1 Thes. i. 12.

'I journey through a desert, drear and wild,
Yet is my heart by such sweet thoughts beguiled
Of Him on whom I lean, my strength, my stay,
I can forget the sorrows of the way.
Thoughts of His love—the root of every grace
Which finds in this poor heart a dwelling place;
The sunshine of my soul, than day more bright,
And my calm pillow of repose by night.
Thoughts of His death—upon the cross I gaze,
And there behold its sad, yet healing rays;
Beacon of hope, which lifted up on high,
Illumes with heavenly light the tear-dimmed eye
Thoughts of His coming—for that joyful day,
In patient hope I watch, and wait, and pray;
The day draws nigh, the midnight shadows flee;
O what a sunrise will that advent be.
Thus, while I journey on, my Lord to meet,
My thoughts and meditations are so sweet
Of Him on whom I lean, my strength, my stay,
I can forget the sorrows of the way.'

Chr. Why, there I hope to see Him alive that did hang dead on the cross; and there I hope to be rid of all those things that to this day are in me an annoyance to me: there, they say, there is no death, Isa. xxv. 8; Rev. xxi. 4; and there I shall dwell with such company as I like best. For, to tell you the truth, I love him, because I was by him eased of my burden; and I am weary of my inward sickness. I would fain be where I shall die no more, and with the company that shall continually cry 'Holy, holy, holy' (s).

Then said Charity to Christian, Have you a family? Are you a married man? Charity discourses him.

Chr. I have a wife and four small children.

Cha. And why did you not bring them along with you?

Chr. Then Christian wept, and said, Oh! how willingly would I have done it! but they were all of them utterly averse to my going on pilgrimage. Christian's love to his wife and children

Cha. But you should have talked to them, and have endeavoured to have shown them the danger of being behind.

Chr. So I did; and told them also what God had shown to me of the destruction of our city; 'but I seemed to them as one that mocked,' and they believed me not, Gen. xix. 14.

Cha. And did you pray to God that he would bless your counsel to them?

Chr. Yes, and that with much affection; for you must think that my wife and poor children were very dear unto me.

Cha. But did you tell them of your own sorrow, and

(s) *Why Christian would be at Mount Zion.*—His answer to Prudence may be advantageously compared with his reply on the same subject to Worldly Wiseman, and his conversation with Pliable. Then he thought wholly of hell and heaven, now his ripper Christian character appears in his longing after Christ, his desire to be holy, and to enjoy the company of the redeemed. The inner growth of this Pilgrim is depicted by such hints as these, quite as much as by the more visible progress he makes in the journey.

fear of destruction ? for I suppose that destruction was visible enough to you.

Chr. Yes, over, and over, and over. They might also see my fears in my countenance, in my tears, and also in my trembling under the apprehension of the judgment that did hang over our heads; but all was not sufficient to prevail with them to come with me.

Cha. But what could they say for themselves, why they came not ?

Chr. Why, my wife was afraid of losing this world, and my children were given to the foolish delights of youth; so what by one thing, and what by another, they left me to wander in this manner alone.

Cha. But did you not, with your vain life, damp all that you, by words, used by way of persuasion to bring them away with you ?

Chr. Indeed I cannot commend my life, for I am conscious to myself of many failings therein. I know also, that a man by his conversation may soon overthrow what, by argument or persuasion, he doth labour to fasten upon others for their good. Yet this I can say, I was very wary of giving them occasion, by any unseemly action, to make them averse to going on pilgrimage. Yea, for this very thing they would tell me I was too precise, and that I denied myself of things, for their sakes, in which they saw no evil. Nay, I think I may say, that if what they saw in me did hinder them, it was my great tenderness in sinning against God, or of doing any wrong to my neighbour.

Cha. Indeed, Cain hated his brother, 'because his own works were evil, and his brother's righteous' (1 John iii. 12); and if thy wife and children have been offended with thee for this, they thereby show themselves to be implacable to good, and 'thou hast delivered thy soul from their blood,' Ezek. iii. 19.

Now I saw in my dream, that thus they sat talking

together until supper was ready. So when they had made ready, they sat down to meat. Now the table was furnished 'with fat things, and wine that was well refined;' and all their talk at the table was about the Lord of the hill; as, namely, about what he had done, and wherefore he did what he did, and why he had builded that house: and, by what they said, I perceived that he had been a great warrior, and had fought with and slain 'him that had the power of death;' but not without great danger to himself,—which made me love him the more, Heb. ii. 14.

What Christian had to his supper.

Their talk at supper-time.

For, as they said, and as I believed (said Christian), he did it with the loss of much blood. But that which put glory of grace into all he did, was, that he did it out of pure love to his country. And besides, there were some of them of the household that said they had been and spoke with him since he did die on the cross; and they have attested that they had it from his own lips, that he is such a lover of poor pilgrims, that the like is not to be found from the east to the west.

They, moreover, gave an instance of what they affirmed; and that was, he had stripped himself of his glory, that he might do this for the poor; and that they heard him say and affirm, 'that he would not dwell in the mountain of Zion alone.' They said, moreover, that he had made many pilgrims princes, though by nature they were beggars born, and their original had been the dunghill, 1 Sam. ii. 8; Ps. cxiii. 7.

Christ makes princes of beggars.

Thus they discoursed together till late at night; and, after they had committed themselves to their Lord for protection, they betook themselves to rest. The pilgrim they laid in a large upper chamber, whose window opened toward the sun-rising; the name of the chamber was Peace (t), where he slept till break of day, and then he awoke and sang—

Christian's bed-chamber.

(t) *Christian's bed-chamber.*—Its name was Peace, and the window opened to the sun-rising, Isa. xxvi. 3; Mal. iv. 2.

Where am I now ? Is this the love and care
Of Jesus for the men that pilgrims are ?
Thus to provide ! that I should be forgiven !
And dwell already the next door to heaven !

So in the morning they all got up; and, after some more discourse, they told him that he should not depart till they had shown him the rarities of that place. And

Christian had first they had him into the study, where into the study, they showed him records of the greatest and what he saw there. antiquity; in which, as I remember in my dream, they showed him first the pedigree of the Lord of the hill, that he was the son of the Ancient of Days, and came by that eternal generation. Here also was more fully recorded the acts that he had done, and the names of many hundreds that he had taken into his service; and how he had placed them in such habitations, that could neither by length of days nor decays of nature be dissolved.

Then they read to him some of the worthy acts that some of his servants had done: as, how they had 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens,' Heb. xi. 33, 34.

They then read again, in another part of the records of the house, where it was showed how willing their Lord was to receive into his favour any, even any, though they in time past had offered great affronts to his person and proceedings. Here also were several other histories of many other famous things, of all which Christian had a view; as of things both ancient and modern; together with prophecies and predictions of things that have their certain accomplishment, both to the dread and amazement of enemies, and the comfort and solace of pilgrims.

The next day they took him, and had him into the Christian had armoury, where they showed him all manner into the armoury of furniture, which their Lord had provided for pilgrims; as sword, shield, helmet, breast.

plate, all-prayer, and shoes that would not wear out. And there was here enough of this to harness out as many men for the service of their Lord as there be stars in the heaven for multitude.

They also showed him some of the engines with which some of his servants had done wonderful things. They showed him Moses's rod; the hammer and nail with which *Jael* Christian is made to see ancient things. slew *Sisera* (u); the pitchers, trumpets, and lamps too, with which *Gideon* put to flight the armies of *Midian*. Then they showed him the ox's goad wherewith *Shamgar* slew six hundred men. They showed him also the jaw-bone with which *Samson* did such mighty feats. They showed him, moreover, the sling and stone with which *David* slew *Goliath* of *Gath*; and the sword, also, with which the Lord will kill the Man of Sin, in the day that he shall rise up to the prey. They showed him, besides, many excellent things, with which *Christian* was much delighted. This done, they went to their rest again.

Then I saw in my dream, that on the morrow he got up to go forward; but they desired him to stay till the next day also; and then, said they, we will, if the day be clear, show you the *Delectable Mountains* (v); which, they said, would yet further add to his comfort, because Christian shown the Delectable Mountains.

(u) *Jael and Sisera*.—Few will be found to agree with *Bunyan* in his estimate of *Jael*.

(v) *Christian shown the Delectable Mountains*.—This represents the glimpses of higher truths and more spiritual joys which the Pilgrim obtains on his travels. 'We have not attained, neither are we already perfect.' But one great season of spiritual enjoyment prepares for another. At first he was satisfied provided he could obtain the favour of God, and this he had on entering the Wicket-gate; then his burden must be loosed at the cross; and now all he saw in the House Beautiful, kindles desires for something more divine, and qualifies him for seeing it. The hundred and thirtieth Psalm,—a little Pilgrim's Progress, begins in darkness, 'Out of the depths have I cried unto thee, O Lord.' Then we hear, 'There is forgiveness with thee, that thou mayest be feared.' Then a bolder note, 'I wait for the Lord, my soul doth wait, and in His word do I hope.' Then the desire becomes more vivid, 'My

they were nearer the desired haven than the place where at present he was: so he consented and stayed.

When the morning was up, they had him to the top of the house, and bid him look south. So he did; and, behold, at a great distance (Isa. xxxiii. 16, 17), he saw a most pleasant mountainous country, beautified with woods, vineyards, fruits of all sorts, flowers also, with springs and fountains, very delectable to behold. Then he asked the name of the country. They said it was Immanuel's Land; and it is as common, said they, as this hill is, to and for all the pilgrims. And when thou comest there, from thence, said they, thou mayest see to the gate of the Celestial City, as the shepherds that live there will make appear.

Now he bethought himself of setting forward, and they were willing he should. But first, said Christian sets forward. they, let us go again into the armoury. So they did; and when they came there, they harnessed Christian sent away armed. from head to foot with what was of proof lest perhaps he should meet with assaults in the way (*w*). He being, therefore, thus accoutred, walketh out with his friends to the gate; and there he asked the porter if he saw any pilgrim pass by. Then the porter answered, Yes.

Chr. Pray, did you know him? said he.

Por. I asked his name, and he told me it was Faithful.

Chr. Oh, said Christian, I know him; he is my townsman, my near neighbour; he comes from the place where I was born. How far do you think he may be before?

soul waiteth for the Lord more than they that watch for the morning.' Then all darkness passes away. 'Let Israel hope in the Lord, for with the Lord there is mercy, and with Him is plenteous redemption, and he shall redeem Israel from all his iniquities.'

(*w*) *Christian sent away armed.*—The armour is described in Eph. vi. 13-17. This armour is another symbolical mode of teaching us that the entertainment, as a great season of spiritual enjoyment, is meant to qualify us for more arduous labours and greater temptations.

Por. He has got by this time below the hill.

Chr. Well, said Christian, good porter,
the Lord be with thee, and add to all thy
blessings much increase, for the kindness
that thou hast showed to me.

How Chris-
tian and the
porter greet
at parting.

Then he began to go forward; but Discretion, Piety, Charity, and Prudence, would accompany him down to the foot of the hill. So they went on together, reiterating their former discourses, till they came to go down the hill. Then said Christian, As it was difficult coming up, so, so far as I can see, it is dangerous going down. Yes, said Prudence, so it is; for it is a hard matter for a man to go down into the Valley of Humiliation (x), as thou art now, and to catch no slip by the way; therefore, said they, are we come out to accompany thee down the hill. So he began to go down, but very warily; yet he caught a slip or two.

Then I saw in my dream that these good companions, when Christian was gone to the bottom of the hill, gave him a loaf of bread, a bottle of wine, and a cluster of raisins; and then he went his way.

Whilst Christian is among his godly friends,
Their golden mouths make him sufficient 'mends
For all his griefs; and when they let him go,
He's clad with northern steel from top to toe.

(x) *The Valley of Humiliation.*—Believers are often warned against spiritual pride. 'I say through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith,' Rom. xii. 3. 'Not he that commendeth himself is approved, but whom the Lord commendeth.' Now Christian had been enjoying very high privileges, and had been feasting his soul with the brightest prospects. He was therefore tempted to be puffed up with a sense of his own piety, and found it very hard to descend from these divine contemplations to the rough journey and every day duties of life. It is difficult to preserve the same spirituality of mind in ordinary employments, as in the Lord's house on the Lord's day, and to serve God as truly in common life as in the sanctuary. It is this which is meant by Christian finding it difficult to descend the hill; and the temptations to spiritual pride are revealed by the slips he made, even though walking warily, Prov. iii. 21, 23.

But now, in this Valley of Humiliation, poor Christian was hard put to it; for he had gone but a little way before he espied a foul fiend coming over the field to meet him: his name is Apollyon. Then did Christian begin to be afraid, and to cast in his mind whether to go back or to stand his ground. But he considered again that he had no armour for his back; and therefore thought that to turn the back to him might give him the greater advantage with ease to pierce him with his darts: therefore he resolved to venture and stand his ground; for, thought he, had I no more in mine eye than the saving

Christian no
armour for his
back.

Christian's
resolution at
the approach
of Apollyon.

of my life, it would be the best way to stand.

So he went on, and Apollyon met him (y). Now the monster was hideous to behold: he was clothed with scales, like a fish (and they are his pride); he had wings like a dragon, feet like a bear, and out of his belly came fire and smoke; and his mouth was as the mouth of a lion. When he was come up to Christian, he beheld him with a disdainful countenance, and thus began to question with him:—

Apol. Whence came you? and whither
Discourse be-
twixt Christian
and Apollyon. are you bound?

Chr. I am come from the City of Destruction, which is the place of all evil, and am going to the City of Zion.

Apol. By this I perceive that thou art one of my subjects; for all that country is mine, and I am the prince and god of it. How is it, then, that thou hast

(y) *Apollyon.*—In those days the bodily appearance of Satan to persons was firmly believed. Though this opinion is unwarranted, the reality of his temptations cannot be doubted, Luke iv. 1-18; Matt. xiii. 19, 38, 39; 1 Peter v. 8.

The picture which is drawn of the devil being a monster with scales like a fish, wings like a dragon, feet like a bear, fire and smoke coming out of his belly, and his mouth as the mouth of a lion, is the outward representation to the eye, of the hateful and dangerous character of the temptations with which he assailed Christian. Such also are the flaming darts which fell as thick as hail, and his yelling and hideous roaring.

run away from thy king? Were it not that I hope thou mayest do me more service, I would strike thee now, at one blow, to the ground.

Chr. I was born, indeed, in your dominions, but your service was hard, and your wages such as a man could not live on,—‘for the wages of sin is death,’ Rom. vi. 23; therefore, when I was come to years, I did as other considerate persons do, look out, if perhaps I might mend myself.

Apol. There is no prince that will thus lightly lose his subjects, neither will I as yet lose thee: but since thou complainest of thy service and wages, be content to go back; what our country will afford, I do here promise to give thee.

*Apollyon's
flattery.*

Chr. But I have let myself to another, even to the King of princes; and how can I, with fairness, go back with thee?

Apol. Thou hast done in this according to the proverb, ‘changed a bad for a worse:’ but it is ordinary for those that have professed themselves his servants, after a while to give him the slip, and return to me. Do thou so too, and all shall be well.

*Apollyon
undervalues
Christ's service.*

Chr. I have given him my faith, and sworn my allegiance to him; how, then, can I go back from this, and not be hanged as a traitor?

Apol. Thou didst the same to me, and yet I am willing to pass by all, if now thou wilt yet turn again and go back.

*Apollyon
pretends to be
merciful.*

Chr. What I promised thee was in my nonage; and, besides, I count the Prince under whose banner now I stand is able to absolve me; yea, and to pardon also what I did as to my compliance with thee. And besides, O thou destroying Apollyon! to speak truth, I like his service, his wages, his servants, his government, his company and country, better than thine; and, therefore, leave off to persuade me further: I am his servant, and I will follow him.

Apol. Consider, again, when thou art in cool blood, what thou art like to meet with in the way that thou

goest. Thou knowest that, for the most part, his servants come to an ill end, because they are transgressors against me and my ways. How many of them have been put to shameful deaths! And, besides, thou countest his service better than mine, whereas he never came yet from the place where he is, to deliver any that served him out of their hands: but as for me, how many times, as all the world very well knows, have I delivered, either by power or fraud, those that have faithfully served me, from him and his, though taken by them; and so will I deliver thee.

Chr. His forbearing at present to deliver them is on purpose to try their love, whether they will cleave to him to the end: and as for the ill end thou sayest they come to, that is most glorious in their account; for, for present deliverance, they do not much expect it, for they stay for their glory, and then they shall have it, when their Prince comes in his and the glory of the angels.

Apol. Thou hast already been unfaithful in thy service to him; and how dost thou think to receive wages of him?

Chr. Wherein, O Apollyon, have I been unfaithful to him?

Apol. Thou didst faint at first setting out, when thou wast almost choked in the Gulf of Despond. Thou didst attempt wrong ways to be rid of thy burden, whereas thou shouldest have stayed till thy Prince had taken it off. Thou didst sinfully sleep, and lose thy choice thing. Thou wast, also, almost persuaded to go back at the sight of the lions. And when thou talkest of thy journey, and of what thou hast heard and seen, thou art inwardly desirous of vain glory in all that thou sayest or doest.

Chr. All this is true, and much more which thou hast left out; but the Prince whom I serve and honour is merciful, and ready to forgive. But, besides, these infirmities possessed me in thy country, for there I sucked them in; and I have groaned under them, being

Apollyon
pleads the
grievous ends
of Christians,
to dissuade
Christian from
persisting in
his way.

Apollyon
pleads Chris-
tian's infirmi-
ties against
him.

sorry for them, and have obtained pardon of my Prince.

Apol. Then Apollyon broke out into a grievous rage, saying, I am an enemy to this Prince; I hate his person, his laws, and people; I am come out on purpose to withstand thee.

Apollyon, in a rage, falls upon Christian

Chr. Apollyon, beware what you do; for I am in the King's highway, the way of holiness; therefore take heed to yourself.

Apol. Then Apollyon straddled quite over the whole breadth of the way, and said, I am void of fear in this matter. Prepare thyself to die; for I swear by my infernal den, that thou shalt go no further; here will I spill thy soul.

And with that he threw a flaming dart at his breast; but Christian had a shield in his hand, with which he caught it, and so prevented the danger of that (z).

(z) *Christian and Apollyon.*—The battle described here so vividly, is drawn from Bunyan's own experience. We give an extract or two from his biography:—'Sometimes I have thought I have felt the devil behind me hauling my clothes; he would be also continually at me in time of prayer to have done. 'Break off, make haste, you have prayed enough, and pray no longer!' still drawing my mind away. Sometimes also he would cast in such wicked thoughts as these, that I must pray to him or for him. I have thought sometimes of that in Matthew—'Fall down,' or, 'If thou wilt fall down and worship me.' Also, when because I have had wandering thoughts in the time of this duty I have laboured to compose my mind and fix it upon God; then with great force hath the tempter laboured to distract me and confound me, and to turn away my mind by presenting to my heart and fancy the form of a bush, a bull, or the like. The tempter also came upon me with such discouragements as these—'You are very hot for mercy, but I will cool you; this frame shall not last always; many have been as hot as you for a spurt, but I have quenched their zeal.' Then thought I, I will watch and take what care I can. 'Though you do,' said Satan, 'I shall be too hard for you, I will you cool insensibly by degrees, little and little. What care I,' saith he, 'though I be seven years in chilling your heart, if I can do it at last. Though you be burning hot at present, I can pull you from this fire, I shall have you cold before it be long.' He tells us also that he was delivered from his temptations by such passages of Scripture as these, 'He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in Him.'

Then did Christian draw (*a*), for he saw it was time to bestir him: and Apollyon as fast made at him, throwing darts as thick as hail; by the which, notwithstanding all that Christian could do to avoid it, Apollyon wounded him in his head, his hand, and foot. This made Christian give a little back; Apollyon, therefore, followed his work amain, and Christian again took courage, and resisted as manfully as he could. This sore combat lasted for above half a day, even till Christian was

Christian wounded in his understanding, faith, and conversation.

2 Cor. v. 21. 'What shall we say to these things? If God be for us, who can be against us,' Rom. viii. 31. 'He hath made peace by the blood of his cross,' Col. i. 20.

The experience of Luther is somewhat similar. 'In the anguish of his soul he imagined he saw Satan's giant form standing before him, lifting his finger in threatening attitude exulting with bitter and hellish sneer, and gnashing his teeth in fearful rage. One day especially, it is said, as Luther was engaged on his translation of the New Testament, he fancied he beheld Satan filled with horror at his work, tormenting and prowling round him like a lion about to spring upon his prey. Luther, alarmed and incensed, snatched up his ink-stand, and flung it at the head of his enemy. The figure disappeared, and the missile was dashed in pieces against the wall.'

(*a*) *Christian's Sword*.—The weapons with which Christian fought are all from the Scriptures, 'By the word of Thy mouth I have kept me from the paths of the destroyer.' Thus, when taunted with his sins, he remembers that the Prince whom he served, is merciful and ready to forgive us. The most serious danger he was in, was after his sword flew out of his hand. He was unable for the moment to discover in the Scriptures how the temptation could be met, and was therefore prostrated. Thus Bunyan writes that the passage in Heb. xii. 17, 'He found no place of repentance, though he sought it carefully with tears,' shut him up unto the judgment for two years. They were like fetters of brass to my legs in the continual sound of which I went for several months together. But one day suddenly this sentence rushed suddenly in upon me, 'The blood of Christ remits guilt,' 'The blood of Jesus Christ His Son cleanseth us from all sin,' which brought peace to my soul.' This was like Christian reaching out his hand for his sword, and giving his enemy a deadly thrust.

The temptations of the devil in the particular form or order described here are imaginary; but all must meet them in some way, and they can only be encountered by the same weapons with which Christian fought, Eph. vi. 11-16: James iv. 7: 1 Pet. v. 8, 9 1 John v. 18; Rev. xii.

almost quite spent; for you must know that Christian, by reason of his wounds, must needs grow weaker and weaker.

Then Apollyon, espying his opportunity, began to gather up close to Christian, and wrestling with him, gave him a dreadful fall; and with that, Christian's sword flew out of his hand. Then said Apollyon, I am sure of thee now! And with that he had almost pressed him to death, so that Christian began to despair of life. But, as God would have it, while Apollyon was fetching of his last blow, thereby to make a full end of this good man, Christian nimbly reached out his hand for his sword, and caught it, saying, 'Rejoice not against me, O mine enemy: when I fall, I shall arise!' (Mic. vii. 8); and with that gave him a deadly thrust, which made him give back, as one that had received his mortal wound. Christian perceiving that, made at him again, saying, 'Nay, in all these things we are more than conquerors through Him that loved us,' Rom. viii. 37. And with that Apollyon spread forth his dragon's wings, and sped him away, that Christian for a season saw him no more, James iv. 7.

In this combat no man can imagine, unless he had seen and heard, as I did, what yelling and hideous roaring Apollyon made all the time of the fight—he spake like a dragon; and on the other side, what sighs and groans burst from Christian's heart. I never saw him all the while give so much as one pleasant look, till he perceived he had wounded Apollyon with his two-edged sword; then, indeed, he did smile and look upward! But it was the dreadfullest sight that ever I saw.

So when the battle was over, Christian said, I will here give thanks^(b) to Him that delivered me 'out of the mouth of the lion,' to Him that did help me against Apollyon. And so he did, saying—

(b) *Christian gives thanks.*—His song is more sweetly sung by David, 'The sorrows of death compassed me, and the pains of

Apollyon
casteth Christian down to
the ground.

Christian's
victory over
Apollyon.

A brief re-
lation of the
combat by the
spectator.

Christian gives
God thanks for
deliverance.

Great Beelzebub, the captain of this fend,
 Design'd my ruin; therefore to this end
 He sent him harness'd out; and he, with rage
 That hellish was, did fiercely me engage.
 But blessed Michael helped me, and I,
 By dint of sword, did quickly make him fly,
 Therefore to him let me give lasting praise,
 And thank and bless his holy name always.

Then there came to him a hand with some of the leaves of the tree of life; the which Christian took, and applied to the wounds that he had received in the battle, and was healed immediately. He also sat down

Christian goes
 on his journey
 with his sword
 drawn in his
 hand.

in that place to eat bread, and to drink of the bottle that was given him a little before: so, being refreshed, he addressed himself to his journey with his sword drawn in his hand; for he said, I know not but some other enemy may be at hand. But he met with no other affront from Apollyon quite through this valley.

Now, at the end of this valley was another, called the Valley of the Shadow of Death; and Christian must needs go through it, because the way to the Celestial City lay through the midst of it. Now, this valley is a very solitary place. The prophet Jeremiah thus describes it: 'A wilderness, a land of deserts and of pits; a land of drought, and of the shadow of death; a land that no man' (but a Christian) 'passed through, and where no man dwelt,' Jer. li. 6.

Now Christian was worse put to it than in his fight with Apollyon; as by the sequel you shall see.

I saw then in my dream, that when Christian was got to the borders of the Shadow of Death, there met him two men (c), children of them that brought up an evil report of the

The children
 of the spies go
 back.

hell gat hold upon me: I found trouble and sorrow. Then called I upon the name of the Lord: O Lord, I beseech thee, deliver my soul. Gracious is the Lord, and righteous; yea, our God is merciful. The Lord preserveth the simple: I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee.' Ps. cxvi. 3-7.

(c) *The two men.*—He thinks it unnecessary to give them a

good land, (Numb. xiii.), making haste to go back; to whom Christian spake as follows:

Chr. Whither are you going?

Men. They said, Back! back! and we would have you to do so too, if either life or peace is prized by you.

Chr. Why, what's the matter? said Christian.

Men. Matter! said they; we were going that way as you are going, and went as far as we durst; and indeed we were almost past coming back; for had we gone a little further, we had not been here to bring the news to thee.

Chr. But what have you met with? said Christian.

Men. Why, we were almost in the Valley of the Shadow of Death (Ps. xlv. 19); but that, by good hap, we looked before us, and saw the danger before we came to it.

Chr. But what have you seen? said Christian.

Men. Seen! why, the valley itself, which is as dark as pitch: we also saw there the hobgoblins, satyrs, and dragons of the pit: we heard also in that valley a continual howling and yelling, as of a people under unutterable misery, who there sat bound in affliction and irons; and over that valley hang the discouraging clouds of confusion. Death also doth always spread his wings over it. In a word, it is every whit dreadful, being utterly without order, Ps. cvii. 10; Job. iii. 5, x. 22.

Chr. Then, said Christian, I perceive not yet, by what you have said, but that this is my way to the desired haven, Jer. ii. 6.

Men. Be it thy way; we will not choose it for ours.

So they parted; and Christian went on his way, but

name more descriptive than that they are the children of them that brought up an evil report of the good land. They are of near kin to Timorous and Mistrust, whom Christian met earlier. Although the land is promised to them, and the road to it is the King's highway, and he has promised to be their guide and defence, they look only at the apparent dangers, and not only turn back themselves, but try to pervert others, Num. xiii. Their account of the difficulties of the way enabled Christian to recognise it as the true way, Phil. ii. 12; Heb. xi. 25; Luke ix. 57-62.

still with his sword drawn in his hand, for fear lest he should be assaulted.

I saw then in my dream, so far as this valley reached, there was on the right hand a very deep ditch; that ditch is it into which the blind have led the blind in all ages, and have both there miserably perished. Again, behold, on the left hand there was a very dangerous quag, into which, if even a good man falls, he can find no bottom for his foot to stand on. Into that quag king David once did fall, and had, no doubt, therein been smothered, had not He that is able plucked him out, Ps. lxix. 14, 15.

The pathway was here also exceeding narrow, and therefore good Christian was the more put to it; for when he sought, in the dark, to shun the ditch on the one hand, he was ready to tip over into the mire on the other; also when he sought to escape the mire, without great carefulness he would be ready to fall into the ditch. Thus he went on, and I heard him here sigh bitterly; for, besides the dangers mentioned above, the pathway was here so dark, that oftentimes, when he lift up his foot to set forward, he knew not where or upon what he should set it next.

About the midst of this valley (*d*), I perceived the

(*d*) *The Valley of the Shadow of Death.*—This is not death itself (which is represented by a river through which Christian had afterwards to pass), but any season of great spiritual trial, Ps. xxiii. 4. It is of the same nature, but far worse in degree, than the Slough of Despond. Bunyan describes it from his own experience. He writes, 'For about the space of a month after, a very great storm came down upon me, which handled me twenty times worst than all I had met with before; it came stealing upon me, now by one pace, then by another: first, all my comfort was taken from me; then darkness seized upon me; after which whole floods of blasphemies, both against God, Christ, and the Scriptures, were poured upon my spirit, to my great confusion and astonishment. These suggestions did make such a seizure upon my spirit, and did so overweigh my heart, both with their number, continuance, and fiery force, that I felt as if there were nothing else but these from morning to night within me, and as though indeed there could be room for nothing else. While this temptation lasted, which was about a year, I could attend upon none of the ordinances of God, but with sore and great affliction.'

mouth of hell to be; and it stood also hard by the way-side. Now, thought Christian, what shall I do? And ever and anon the flame and smoke would come out in such abundance, with sparks and hideous noises (things that cared not for Christian's sword, as did Apollyon before), that he was forced to put up his sword, and betake himself to another weapon, called all-prayer, Eph. vi. 18. So he cried in my hearing, 'O Lord, I beseech thee, deliver my soul,' Ps. cxvi. 4. Thus he went on a great while, yet still the flames would be reaching towards him: also he heard doleful voices, and rushings to and fro, so that sometimes he thought he should be torn in pieces, or trodden down like mire in the streets. This frightful sight was seen, and these dreadful noises were heard by him, for several miles together; and, coming to a place where he thought he heard a company of fiends coming forward to meet him, he stopped, and began to muse what he had best to do. Sometimes he had half a thought to go Christian put
to a stand, but
for a while. back; then again he thought he might be

It is believed that the dark experience of Bunyan, which is reflected in the description of Christian's journey, is very rare; but whether the spiritual trial be great or small, we have the promise, 'Who is among you that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God,' Isa. l. 10. By prayer, and faith in the promises, Christian passed through in safety.

Cowper had evidently this passage of the Pilgrim's Progress in view while penning the following lines:—

'My soul is sad, and much dismayed,
See Lord what legions of my foes,
With fierce Apollyon at their head,
My heavenly pilgrimage oppose,
See from the ever-burning lake,
How like a smoky cloud they rise,
With horrid blasts my soul they shake,
With storms of blasphemies and lies.
Their fiery arrows reach the mark,
My throbbing heart with anguish tear,
Each lights upon a kindred spark,
And finds abundant fuel there.
I hate the thought that wrongs the Lord,
O, I would drive it from my breast,
With thy own sharp two-edged sword,
Far as the east is from the west.
Come then, and chase the cruel host,
Heal the deep wounds I have received,
Nor let the powers of darkness boast,
That I am foiled, and Thou art grieved.

half way through the valley. He remembered also how he had already vanquished many a danger; and that the danger of going back might be much more than for to go forward: so he resolved to go on. Yet the fiends seemed to come nearer and nearer; but when they were come even almost at him, he cried out, with a most vehement voice, 'I will walk in the strength of the Lord God!' so they gave back, and came no further. *

One thing I would not let slip: I took notice that now poor Christian was so confounded, that he did not know his own voice. And thus I perceived it: Just when he was come over against the mouth of the burning pit, one of the wicked ones got behind

Christian
made believe
that he spake
blasphemies,
when it was
Satan that sug-
gested them in-
to his mind.

him, and stepped up softly to him, and whisperingly suggested many grievous blasphemies to him, which he verily thought had proceeded from his own mind. This put Christian more to it than anything that he met with before, even to think that he should now blaspheme Him that he loved so much before; yet, if he could have helped it, he would not have done it: but he had not the discretion either to stop his ears or to know from whence these blasphemies came.

When Christian had travelled in this disconsolate condition some considerable time, he thought he heard the voice of a man, as going before him (e), saying, 'Though I walk through the Valley of the Shadow of Death, I will fear no evil; for thou art with me,' Ps. xxiii. 4.

Then he was glad, and that for these reasons:

(e) *Christian encouraged by hearing the voice of Faithful.*— 'He perceived God was with him, though in that dark and dismal state, and why not with me.' The principle that what God promises to one believer is intended for all, carries us a great way in religion. It was to Abram the Lord said, 'I am thy shield and thy exceeding great reward;' and to a woman that was a sinner, Jesus said, 'Thy faith hath saved thee; go in peace.' But what was said to them was virtually said to us, and therefore, in similar circumstances, we are entitled to anticipate similar favours.

First, Because he gathered from thence, that some who feared God were in this valley as well as himself.

Secondly, For that he perceived God was with them, though in that dark and dismal state. And why not, thought he, with me? though, by reason of the impediment that attends this place, I cannot perceive it, Job ix. 11.

Thirdly, For that he hoped, could he overtake them, to have company by-and-by.

So he went on, and called to him that was before; but he knew not what to answer, for that he also thought himself to be alone. And ^{Christian} glad at break by-and-by the day broke: then said Chris- ^{of day.} tian, He hath 'turned the shadow of death into the morning,' Amos v. 8.

Now morning being come, he looked back, not out of desire to return, but to see, by the light of the day, what hazards he had gone through in the dark. So he saw more perfectly the ditch that was on the one hand, and the quag that was on the other; also how narrow the way was which led betwixt them both: also now he saw the hobgoblins, and satyrs, and dragons of the pit, but all afar off; for after break of day they came not nigh; yet they were discovered to him, according to that which is written, 'He discovereth deep things out of darkness, and bringeth out to light the shadow of death,' Job xii. 22.

Now was Christian much affected with his deliverance from all the dangers of his solitary way; which dangers, though he feared them more before, yet he saw them more clearly now, because the light of the day made them conspicuous to him. And about this time the sun rising, and this was another mercy to Christian; for you must note, that though the first part of the Valley of the Shadow of Death was dangerous, yet this second part, which he was yet ^{The second part of valley very dangerous} to go, was, if possible, far more dangerous (f),

(f) *The Second Part of the Valley.*—This is described as more dangerous than the first part. There is room for a difference of opinion about the meaning of 'the snares,' and they are capable

for, from the place where he now stood, even to the end of the valley, the way was all along set so full of snares, traps, gins, and nets here, and so full of pits, pitfalls, deep holes, and shelvings down there, that, had it now been dark, as it was when he came the first part of the way, had he had a thousand souls, they had in reason been cast away; but, as I said, just now the sun was rising. Then said he, 'His candle shineth upon my head, and by his light I walk through darkness,' Job xxix. 3.

In this light, therefore, he came to the end of the valley. Now I saw in my dream, that at the end of this valley lay blood, bones, ashes, and mangled bodies of men, even of pilgrims that had gone this way formerly: and while I was musing what should be the reason, I espied a little before me a cave, where two giants, Pope and Pagan (*g*), dwelt in old time; by whose power and tyranny the men whose bones, blood, ashes, &c., lay there, were cruelly put to death. But by this place Christian went without much danger; whereat I somewhat wondered: but I have learnt since, that Pagan has been dead many a day; and as for the other, though he be yet alive, he is, by reason of age, and also of the

possibly of various explanations, which may be equally correct. The temptations of the first part of the valley, as we have seen, were addressed principally to the imagination; those of the second part are addressed to the intellect, and consist of speculative errors and heresies. But Christian had light all through them, for ever since he passed the Cross, and throughout his history, he is represented as undisturbed by doctrinal doubts, and very quick in combating heresies. This is what we understand by the second part of the valley, with its pitfalls, &c. A well-read, well-understood Bible, is the best security against such errors, Ps. xix. 7-11; Ps. cxix. 9, 105.

'It is the one true light,
That when all other lamps grow dim,
Will never burn less purely bright,
Nor lead astray from him.'

(*g*) *Pope and Pagan*. — For Christians who escaped all the heresies and snares, and kept in the right way, giants Pope and Pagan formerly watched, and therefore they are described as having their caves just beyond. The darkness of these two systems is represented by the caves in which they dwell.

many shrewd brushes that he met with in his younger days, grown so crazy and stiff in his joints, that he can now do little more than sit in his cave's mouth, grinning at pilgrims as they go by, and biting his nails because he cannot come at them.

So I saw that Christian went on his way; yet, at the sight of the old man that sat in the mouth of the cave, he could not tell what to think, especially because he spake to him, though he could not go after him, saying, You will never mend till more of you be burnt. But he held his peace, and set a good face on it; and so went by, and caught no hurt. Then sang Christian—

O world of wonders! (I can say no less,)
 That I should be preserved in that distress
 That I have met with here! O blessed be
 That hand that from it hath delivered me
 Dangers in darkness, devils, hell, and sin,
 Did compass me, while I this vale was in:
 Yea, snares, and pits, and traps, and nets did lie
 My path about, that worthless, silly I
 Might have been catch'd, entangled, and cast down:
 But since I live, let Jesus wear the crown.

Now, as Christian went on his way, he came to a little ascent, which was cast up on purpose that pilgrims might see before them. Up there, therefore, Christian went; and looking forward, he saw Faithful before him upon his journey (*h*). Then said Christian aloud, Ho! ho! so-ho! stay, and I will be your companion*. At that, Faithful looked behind him; to whom Christian cried, Stay, stay, till I come up to you. But Faithful answered, No; I am upon my life, and the avenger of blood is behind me.

At this Christian was somewhat moved, and putting to all his strength, he quickly got up with Faithful, and did also overrun him; so the

Christian over
takes Faithful

(*h*) *Faithful's name*.—Bunyan imitates Scripture in giving names descriptive of character; as Fuller says, 'It gives four names to Christians, taken from the four cardinal graces so essential to man's salvation: *saints*, for their holiness; *believers*, for their faith; *brethren*, for their love; *disciples*, for their knowledge.'

last was first. Then did Christian vain-gloriously smile, because he had got the start of his brother; but not taking good heed to his feet, he suddenly stumbled and fell, and he could not rise again, until Faithful came up to help him (i).

Then I saw in my dream they went very lovingly on together, and had sweet discourse of all things that had happened to them in their pilgrimage; and thus Christian began:

Chr. My honoured and well-beloved brother, Faithful, I am glad that I have overtaken you; and that God has so tempered our spirits, that we can walk as companions in this so pleasant a path.

Faith. I had thought, dear friend, to have had your company quite from our town; but you did get the start of me; wherefore I was forced to come this much of the way alone.

Chr. How long did you stay in the City of Destruction, before you set out after me on your pilgrimage?

Faith. Till I could stay no longer; for there was great talk, presently after you were gone out, that our city would, in short time, with fire from heaven, be burned down to the ground.

Their talk about the country from whence they came.

Chr. What! did your neighbours talk so?

Faith. Yes; it was for a while in everybody's mouth.

Chr. What! and did no more of them come out to escape the danger?

Faith. Though there was, as I said, a great talk thereabout, yet I do not think they did firmly believe it; for, in the heat of the discourse, I heard some of them deridingly speak of you and of your desperate journey (for so they called this your pilgrimage). But I did believe, and do still, that the end of our city will be with fire and brimstone from above; and therefore I have made my escape.

Chr. Did you hear no talk of neighbour Pliable?

Faith. Yes, Christian; I heard that he followed you

(i) *Christian overtakes Faithful.*—His fall was the natural punishment of his vain-glory. 'Thou wilt save the afflicted people; but wilt bring down high looks,' Ps. xviii. 27.

till he came to the Slough of Despond, where, as some said, he fell in; but he would not be known to have so done; but I am sure he was soundly bedabbled with that kind of dirt.

Chr. And what said the neighbours to him?

Faith. He hath, since his going back, been had greatly in derision, and that among all sorts of people: some do mock and despise him, and scarce will any set him on work (*j*). He is now seven times worse than if he had never gone out of the city.

How Pliable
was accounted
of when he got
home.

Chr. But why should they be so against him, since they also despise the way that he forsook?

Faith. Oh, they say, Hang him; he is a turn-coat; he was not true to his profession! I think God has stirred up even his enemies to hiss at him, and make him a proverb, because he hath forsaken the way Jer. xxix. 18, 19.

Chr. Had you no talk with him before you came out?

Faith. I met him once in the streets, but he leered away on the other side, as one ashamed of what he had done: so I spake not to him.

Chr. Well, at my first setting out, I had hopes of that man; but now I fear he will perish in the overthrow of the city. For it has happened to him according to the true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire,' 2 Pet. ii. 22.

The dog and
the sow.

Faith. These are my fears of him too: but who can hinder that which will be?

Chr. Well, neighbour Faithful, said Christian, let us leave him, and talk of things that more immediately concern ourselves. Tell me now, what you have met with in the way as you came; for I know you have met with some things, or else it may be writ for a wonder.

(*j*) *Pliable despised.*—In the 'Holy War,' Bunyan says of one Mr Anything, 'Both sides were against him, because he was true to none. He had one of his legs broken, and he that did it wished it had been his neck.'

Faith. I escaped the Slough that I perceived you fell into, and got up to the gate without that danger; only I met with one whose name was Wanton, who had like to have done me a mischief (*k*).

Faithful
assaulted by
Wanton.

Chr. It was well you escaped her net. Joseph was hard put to it by her, and he escaped her as you did; but it had like to have cost him his life, Gen. xxxix. 11-13. But what did she do to you?

Faith. You cannot think, but that you know something, what a flattering tongue she had; she lay at me hard to turn aside with her, promising me all manner of content.

Chr. Nay; she did not promise you the content of a good conscience.

Faith. You know what I mean,—all carnal and fleshly content.

Chr. Thank God you have escaped her: the abhorred of the Lord shall fall into her ditch, Prov. xxii. 14.

Faith. Nay, I know not whether I did wholly escape her or no.

Chr. Why, I trow, you did not consent to her desires?

Faith. No, not to defile myself; for I remembered an old writing that I had seen, which said, 'Her steps take hold of hell,' Prov. v. 5. So I shut mine eyes, because I would not be bewitched with her looks, Job xxxi. 1. Then she railed on me, and I went my way.

Chr. Did you meet with no other assault as you came?

Faith. When I came to the foot of the hill called Difficulty, I met with a very aged man, who asked me what I was, and whither bound. I told him that I am a pilgrim, going to the Celestial City. Then said the old man, Thou lookest like an honest fellow; wilt thou be content to dwell with me for the wages that I shall give thee?

He is assault-
ed by Adam
the First.

(*k*) *Faithful assaulted by Wanton.*—The temptations of Faithful are of a somewhat lower kind than those which beset Christian. Christian's are principally of a spiritual character, but Faithful is tempted by sensuality.

Then I asked him his name, and where he dwelt. He said his name was Adam the First (*l*), and that he dwelt in the town of Deceit, Eph. iv. 22. I asked him then what was his work, and what the wages that he would give. He told me that his work was *many delights*; and his wages, that I should be his heir at last. I further asked him what house he kept, and what other servants he had. So he told me, that his house was maintained with all the dainties of the world; and that his servants were those of his own begetting. Then I asked if he had any children. He said that he had but three daughters, 'the Lust of the Flesh, the Lust of the Eyes, and the Pride of Life' (1 John. ii. 16); and that I should marry them all if I would. Then I asked how long time he would have me live with him. And he told me, as long as he lived himself (*m*).

Chr. Well, and what conclusion came the old man and you to at last?

Faith. Why, at first, I felt myself somewhat inclinable to go with the man, for I thought he spake very fair; but looking in his forehead, as I talked with him, I saw there written, 'Put off the old man with his deeds.'

Chr. And how then?

Faith. Then it came burning hot into my mind, whatever he said, and however he flattered, when he got

(*l*) *Adam the First.*—'Thou hast a preacher ever within thee,' says Luther, 'thine own flesh, or the Old Adam. He eats and drinks, sleeps and wakes with thee. Thou takest him with thee to bed; he rises up with thee, and lies down with thee again. He preaches to thee without intermission. With masterly skill he holds on until thou art completely in his power, so that thou growest ever duller, ever colder, and at last so lazy and stupid, that thou entirely forgettest the Lord Jesus Christ and his Gospel, and seekest Him no more. Thou only thinkest how thou canst become rich and great in the eyes of the world, and findest no time to-day, or to-morrow, or the day after, to attend to thy soul.'

(*m*) *Faithful's Temptations.*—Newton says, 'Satan will seldom come to a Christian with a gross temptation. A green log and a candle may be safely left together, but bring a few shavings, then some small sticks, and then larger, and you may soon burn the green log to ashes.'

me home to his house, he would sell me for a slave. So I bid him forbear to talk, for I would not come near the door of his house. Then he reviled me, and told me that he would send such a one after me, that should make my way bitter to my soul. So I turned to go away from him; but just as I turned myself to go thence, I felt him take hold of my flesh, and give me such a deadly twitch back, that I thought he had pulled part of me after himself. This made me cry, 'O wretched man!' Rom. vii. 24. So I went on my way up the hill.

Now when I had got about half way up, I looked behind me, and saw one coming after me, swift as the wind; so he overtook me just about the place where the settle stands.

Chr. Just there, said Christian, did I sit down to rest me; but, being overcome with sleep, I there lost this roll out of my bosom.

Faith. But, good brother, hear me out. So soon as the man overtook me, he was but a word and a blow; for down he knocked me, and laid me for dead (n). But when I was a little come to myself again, I asked him wherefore he served me so. He said, because of my secret inclining to Adam the First: and with that he struck me another deadly blow on the breast, and beat me down backward; so I lay at his foot as dead as before. So, when I came to myself again, I cried him mercy: but he said, I know not how to show mercy; and with that knocked me down again. He had doubtless made an end of me, but that one came by, and bid him forbear.

Chr. Who was that that bid him forbear?

Faith. I did not know him at first; but as he went

(n) *Faithful overtaken.*—His being beaten down and denied mercy for his tampering with evil desires, is to teach us the strictness of the law of God, the severity of its judgments, and the impossibility of being saved by it. It is another mode of exhibiting what Christian learned at the outset of his journey by the burning mountain while on his way to the village of Morality, Gal. v. 2-6; Rom. iii. 20.

by, I perceived the holes in his hands and in his side; then I concluded that he was our Lord (o). So I went up the hill.

Chr. That man that overtook you was Moses. He spareth none, neither knoweth he how to show mercy to those that transgress his law. The temper of Moses.

Faith. I know it very well; it was not the first time that he has met with me. It was he that came to me when I dwelt securely at home, and that told me he would burn my house over my head if I stayed there (p).

Chr. But did you not see the house that stood there on the top of the hill, on the side of which Moses met you?

Faith. Yes, and the lions too, before I came at it; but for the lions, I think they were asleep, for it was about noon; and because I had so much of the day before me, I passed by the porter, and came down the hill.

Chr. He told me, indeed, that he saw you go by; but I wish you had called at the house, for they would have showed you so many rarities, that you scarce have forgot them to the day of your death.—But pray tell me, did you meet nobody in the Valley of Humility?

Faith. Yes; I met with one Discontent, who would willingly have persuaded me to go back again with him. His reason was, for that the valley was altogether without honour. Faithful assaulted by Discontent.

He told me, moreover, that there to go was the way to disobey all my friends, as Pride, Arrogancy, Self-conceit, Worldly-glory with others, who, he knew, as he said,

(o) *The Saviour.*—The Lord is recognized by the holes in His hands and His side. This is to remind us of His love, and that by His death for us He had suffered the punishment of our sins, and therefore could in justice interpose to avert the punishment, Rom. iii. 21-26. He could say, 'Forbear,' 'who his own self bore our sins in his own body on the tree.' It was by a glance of faith that Faithful discerned who interposed on his behalf.

(p) *Moses threatens to burn Faithful's House.*—It is by the terrors of the law persons are usually awakened to a knowledge of their danger.

would be very much offended if I made such a fool of myself as to wade through this valley.

Chr. Well, and how did you answer him?

Faith. I told him that although all these that he named might claim kindred of me, and that rightly, for indeed they were my relations according to the flesh; yet, since I became a pilgrim, they have disowned me, as I also have rejected them; and therefore they were to me now no more than if they had never been of my lineage. I told him, moreover, that as to this valley, he had quite misrepresented the thing; for 'before honour is humility,' and 'a haughty spirit before a fall.' Therefore, said I, I had rather go through this valley to the honour that was so accounted by the wisest, than choose that which he esteemed most worthy our affections.

Chr. Met you with nothing else in that valley?

Faith. Yes, I met with Shame: but of all the men that I met with in my pilgrimage, he, I think, bears the wrong name. The others would be said with Shame said nay, after a little argumentation and somewhat else; but this bold-faced Shame would never have done.

Chr. Why, what did he say to you?

Faith. What! why he objected against religion itself. He said it was a pitiful, low, sneaking business, for a man to mind religion. He said that a tender conscience was an unmanly thing; and that for a man to watch over his words and ways, so as to tie up himself from that hectoring liberty that the brave spirits of the times accustom themselves unto, would make him the ridicule of the times. He objected also, that but few of the mighty, rich, or wise, were ever of my opinion (1 Cor. i. 26, iii. 18; Phil. iii. 7, 8; John vii. 48); nor any of them neither, before they were persuaded to be fools, and to be of voluntary fondness to venture the loss of all, for nobody knows what. He, moreover, objected the base and low estate and condition of those that were chiefly the pilgrims of the times in which they lived; also their ignorance and want of understanding

in all natural science. Yea, he did hold me to it at that rate also, about a great many more things than here I relate; as, that it was a *shame* to sit whining and mourning under a sermon, and a *shame* to come sighing and groaning home; that it was a *shame* to ask my neighbour forgiveness for petty faults, or to make restitution where I have taken from any. He said, also, that religion made a man grow strange to the great, because of a few vices (which he called by finer names), and made him own and respect the base, because of the same religious fraternity: And is not this, said he, a *shame*?

Chr. And what did you say to him?

Faith. Say! I could not tell what to say at the first. Yea, he put me so to it, that my blood came up in my face; even this Shame fetched it up, and had almost beat me quite off. But at last I began to consider, that 'that which is highly esteemed among men is abomination in the sight of God,' Luke xvi. 15. And I thought again, this Shame tells me what men are; but he tells me nothing what God or the word of God is. And I thought, moreover, that at the day of doom, we shall not be doomed to death or life according to the hectoring spirits of the world, but according to the wisdom and law of the Highest. Therefore, thought I, what God says is best—indeed is best, though all the men in the world are against it. Seeing, then, that God prefers his religion; seeing God prefers a tender conscience; seeing they that make themselves fools for the kingdom of heaven are wisest; and that the poor man that loveth Christ is richer than the greatest man in the world that hates him; Shame, depart, thou art an enemy to my salvation! shall I entertain thee against my sovereign Lord? How then shall I look him in the face at his coming? Should I now be ashamed of his ways and servants, how can I expect the blessing? Mark viii. 38. But, indeed, this Shame was a bold villain; I could scarcely shake him out of my company; yea, he would be haunting of me, and continually whispering me in the ear with some one or other of the

infirmities that attend religion. But at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off then I began to sing,—

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or some time else, we by them may
Be taken, overcome, and cast away,
O let the pilgrims, let the pilgrims, then,
Be vigilant, and quit themselves like men.

Chr. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for, notwithstanding all his bravadoes, he promoteth the fool and none else. 'The wise shall inherit glory,' said Solomon; 'but shame shall be the promotion of fools,' Prov. iii. 35.

Faith. I think we must cry to him for help against Shame, who would have us to be valiant for the truth upon the earth.

Chr. You say true; but did you meet nobody else in that valley?

Faith. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death (g).

(g) *Faithful in the Valley of the Shadow of Death.*—Faithful was a practical, sensible man, and therefore not troubled with those dark struggles which afflicted the soul of his more imaginative companion. He had light all through the valley. There are many who cannot even understand the dreadful mental conflict of Christian with Apollyon; Faithful heard his story without one word of comment. Of this valley Matthew Henry, writes on Psalm xxiii.,—' (1.) It is but the shadow of death, there is no substantial evil in it; the shadow of a serpent will not sting, nor

Chr. 'Twas well for you; I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand: nay, he told me he was sure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over: but at last day brake, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that, as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative (*r*), walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, Talkative described, and something more comely at a distance

the shadow of a sword kill. (2.) It is the Valley of the shadow, deep indeed and dark, but the vallies are fruitful, and so is death itself fruitful of comforts to God's people. (3.) It is but a walk in this valley, a gentle, pleasant walk. (4.) It is a walk through it, they shall not be lost in this valley, but get safe to the mountain of spices on the other side of it.'

(*r*) *Talkative*.—The true character of this man as a vapouring professor is exposed by Christian, and appears in his subsequent conversation with Faithful. The skilfulness of the picture which is here given is to be noticed. He is described as a tall man and something more comely at a distance than at hand. He uses the little word 'I' very often. Then he is remarkably fluent, and heaps one thing confusedly on the top of another. When he found Faithful slightly objecting to one of his sayings, and hinting that to be profited in our talk should be our chief design, he pretends this is just what he had been saying, 'That's it that I said,' though he had not once referred to it. And, when again checked by Faithful for attributing too much to mere learning, and too little to the grace of God, he chimes in at once, 'All that I know very well, for a man can receive nothing except it be given him from heaven.' And finally when asked to fix on a subject of conversation, he takes the range of everything almost in heaven or earth.

infirmities that attend religion. But at last I told him it was but in vain to attempt further in this business; for those things that he disdained, in those did I see most glory: and so at last I got past this importunate one. And when I had shaken him off then I began to sing,—

The trials that those men do meet withal,
That are obedient to the heavenly call,
Are manifold, and suited to the flesh,
And come, and come, and come again afresh;
That now, or some time else, we by them may
Be taken, overcome, and cast away,
O let the pilgrims, let the pilgrims, then,
Be vigilant, and quit themselves like men.

Chr. I am glad, my brother, that thou didst withstand this villain so bravely; for of all, as thou sayest, I think he has the wrong name; for he is so bold as to follow us in the streets, and to attempt to put us to shame before all men; that is, to make us ashamed of that which is good. But if he was not himself audacious, he would never attempt to do as he does. But let us still resist him; for, notwithstanding all his bravadoes, he promoteth the fool and none else. 'The wise shall inherit glory,' said Solomon; 'but shame shall be the promotion of fools,' Prov. iii. 35.

Faith. I think we must cry to him for help against Shame, who would have us to be valiant for the truth upon the earth.

Chr. You say true; but did you meet nobody else in that valley?

Faith. No, not I; for I had sunshine all the rest of the way through that, and also through the Valley of the Shadow of Death (q).

(q) *Faithful in the Valley of the Shadow of Death.*—Faithful was a practical, sensible man, and therefore not troubled with those dark struggles which afflicted the soul of his more imaginative companion. He had light all through the valley. There are many who cannot even understand the dreadful mental conflict of Christian with Apollyon; Faithful heard his story without one word of comment. Of this valley Matthew Henry, writes on Psalm xxiii.,—' (1.) It is but the shadow of death, there is no substantial evil in it; the shadow of a serpent will not sting, nor

Chr. 'Twas well for you; I am sure it fared far otherwise with me. I had for a long season, as soon almost as I entered into that valley, a dreadful combat with that foul fiend Apollyon; yea, I thought verily he would have killed me, especially when he got me down, and crushed me under him, as if he would have crushed me to pieces; for as he threw me, my sword flew out of my hand: nay, he told me he was sure of me; but I cried to God, and he heard me, and delivered me out of all my troubles. Then I entered into the Valley of the Shadow of Death, and had no light for almost half the way through it. I thought I should have been killed there over and over: but at last day brake, and the sun rose, and I went through that which was behind with far more ease and quiet.

Moreover, I saw in my dream, that, as they went on, Faithful, as he chanced to look on one side, saw a man whose name is Talkative (*r*), walking at a distance beside them; for in this place there was room enough for them all to walk. He was a tall man, Talkative described. and something more comely at a distance

the shadow of a sword kill. (2.) It is the Valley of the shadow, deep indeed and dark, but the vallies are fruitful, and so is death itself fruitful of comforts to God's people. (3.) It is but a walk in this valley, a gentle, pleasant walk. (4.) It is a walk through it, they shall not be lost in this valley, but get safe to the mountain of spices on the other side of it.'

(*r*) *Talkative*.—The true character of this man as a vapouring professor is exposed by Christian, and appears in his subsequent conversation with Faithful. The skilfulness of the picture which is here given is to be noticed. He is described as a tall man and something more comely at a distance than at hand. He uses the little word 'I' very often. Then he is remarkably fluent, and heaps one thing confusedly on the top of another. When he found Faithful slightly objecting to one of his sayings, and hinting that to be profited in our talk should be our chief design, he pretends this is just what he had been saying, 'That's it that I said,' though he had not once referred to it. And, when again checked by Faithful for attributing too much to mere learning, and too little to the grace of God, he chimes in at once, 'All that I know very well, for a man can receive nothing except it be given him from heaven.' And finally when asked to fix on a subject of conversation, he takes the range of everything almost in heaven or earth.

than at hand. To this man Faithful addressed himself in this manner:—

Faith. Friend, whither away? Are you going to the heavenly country?

Talk. I am going to the same place.

Faith. This is well: then I hope we may have your good company.

Talk. With a very good will, will I be your companion.

Faithful and
Talkative enter
discourse.

Faith. Come on, then, and let us go together, and let us spend our time in discoursing of things that are profitable.

Talk. To talk of things that are good, to me is very acceptable, with you, or with any other; and I am glad that I have met with those that incline to so good a work: for, to speak the truth, there are but few that care thus to spend their time, as they are in their travels, but choose much rather to be speaking of things to no profit; and this hath been a trouble to me.

Talkative's
dislike of bad
discourse.

Faith. That is indeed a thing to be lamented; for what things so worthy of the use of the tongue and mouth of men on earth, as are the things of the God of heaven?

Talk. I like you wonderful well, for your sayings are full of conviction; and I will add, what thing is so pleasant, and what so profitable, as to talk of the things of God? What things so pleasant (that is, if a man hath any delight in things that are wonderful?) For instance; if a man doth delight to talk of the history or the mystery of things; or if a man doth love to talk of miracles, wonders, or signs, where shall he find things recorded so delightful, and so sweetly penned, as in the Holy Scriptures?

Faith. That is true; but to be profited by such things in our talk should be that which we design.

Talk. That is it that I said; for to talk of such things is most profitable: for by so doing a man may get knowledge of many things; as, of the vanity of earthly things, and the benefit of things

Talkative's
fine discourse.

above. Thus in general: but more particularly, by this a man may learn the necessity of the new birth, the insufficiency of our works, the need of Christ's righteousness, &c. Besides, by this a man may learn, by talk, what it is to repent, to believe, to pray, to suffer, or the like: by this also a man may learn what are the great promises and consolations of the gospel, to his own comfort. Further, by this a man may learn to refute false opinions, to vindicate the truth, and also to instruct the ignorant.

Faith. All this is true; and glad am I to hear these things from you.

Talk. Alas! the want of this is the cause why so few understand the need of faith, and the necessity of a work of grace in their soul, in order to eternal life; but ignorantly live in the works of the law, by which a man can by no means obtain the kingdom of heaven.

Faith. But, by your leave, heavenly knowledge of these is the gift of God; no man attaineth to them by human industry, only by the talk of them.

Talk. All this I know very well; for a man can receive nothing, except it be given him from heaven: all is of grace, not of works. I could give you a hundred scriptures for the confirmation of this.

Faith. Well, then, said Faithful, what is that one thing that we shall at this time found our discourse upon?

Talk. What you will: I will talk of things heavenly, of things earthly; things moral, or things evangelical; things sacred, or things profane; things past, or things to come; things foreign, or things at home; things more essential, or things circumstantial, provided that all be done to our profit.

Faith. Now did Faithful begin to wonder; and stepping to Christian (for he walked all this while by himself), he said to him (but softly), What a brave companion have we got! Surely this man will make a very excellent pilgrim.

Oh, brave
Talkative!

Oh, brave
Talkative!

Faithful be-
guiled by Tal-
kative.

Chr. At this Christian modestly smiled, and said,
Christian makes a discovery of Talkative, telling Faithful who he was.
 This man with whom you are so taken,
 will beguile, with that tongue of his twenty
 of them that know him not (s).

Faith. Do you know him, then?

Chr. Know him! yes, better than he
 knows himself?

Faith. Pray, what is he?

Chr. His name is Talkative: he dwelleth in our
 town. I wonder that you should be a stranger to him;
 only I consider that our town is large.

Faith. Whose son is he? and whereabouts does he
 dwell?

Chr. He is the son of one Say-well; he dwelt in
 Prating Row; and is known of all that are acquainted
 with him, by the name of Talkative in Prating Row;
 and, notwithstanding his fine tongue; he is but a sorry
 fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them who have no thorough acquaint-
 ance with him; for he is best abroad; near home he is
 ugly enough. Your saying that he is a pretty man,
 brings to my mind what I have observed in the work
 of the painter, whose pictures show best at a distance,
 but very near, more displeasing.

Faith. But I am ready to think you do but jest, be-
 cause you smiled.

Chr. God forbid that I should jest (although I
 smiled) in this matter, or that I should accuse any
 falsely. I will give you a further discovery of him.
 This man is for any company, and for any talk: as he

(s) *Christian's account of Talkative.*—His judgment seems at
 first sight rather harsh. He says of him, 'Religion hath no place
 in his heart, or house, or conversation; he is the very stain, re-
 proach, and shame of religion to all that know him.' It is to be
 remembered that Talkative represents a *class* of professors, and
 though it might be severe to say thus much of one man (even
 though it were true), it is simple justice to speak it of the *class*.
 In this way our Lord reproved the Scribes and Pharisees as a
class, Luke xi. 37-54.

talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith (t).

(t) *Talkative's character.*—He is described by the apostle James. 'If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.'

The author's aim in the whole of the conversations which follow, is to show that wherever religion does not result in a holy character and a life of everyday morality, it is false. This is fancifully described in the figure of the hare which cheweth the cud, but yet is unclean because he parteth not the hoof.

In another of his works he says, 'There are trees wholly noble; so there are also their semblance, not right, but ignoble. There is the grape and the wild grape; the rose and the canker rose; the apple and the crab. Now, fruit from these wild trees, however it may please children to play with, yet the prudent count it of no value. There are also in the world a generation of professors; saints only before men, devils and vipers at home; saints in word, but sinners in heart and life.'

The relation between faith and works is inseparable. We begin the Christian life in faith, faith in God's mercy through Christ to pardon us, faith in His grace to sanctify us and guide us to Heaven and fulfil all his promises. But though we begin with faith, we do not stop there, for, believing in Christ, we must be careful to maintain good works, and the excellence of our life will be in proportion to the excellence of our faith. This is well illustrated in the following parable:—

'There came to the door of heaven a maiden with a golden key in her hand, and she applied it, and opened it a little way; her name was Faith. Then there followed her a brother, strong and vigorous, whose name was Virtue, and he opened it a little farther. He was succeeded by another brother, with a broad brow and a bright eye, who opened it a little more, and his name was Knowledge. Immediately afterwards came a sister, arrayed in garments of purity, who opened it wider still, and her name was Temperance. Then came another sister, with meek aspect, her name being Patience, who still farther opened the door. Then another sister followed, with face bright in the light of Heaven, and eyes lifted up to God, whose name was Godliness. A brother followed her—each one opening the door a little wider—and his name was Brotherly Kindness. And last of all, came a sister, from the homes of the poor, with a basket on one hand, and a Bible in the other

Chr. At this Christian modestly smiled, and said,
This man with whom you are so taken,
will beguile, with that tongue of his twenty
of them that know him not (s).

Christian
makes a dis-
covery of Talk-
kative, telling
Faithful who
he was.

Faith. Do you know him, then?

Chr. Know him! yes, better than he
knows himself?

Faith. Pray, what is he?

Chr. His name is Talkative: he dwelleth in our
town. I wonder that you should be a stranger to him;
only I consider that our town is large.

Faith. Whose son is he? and whereabout does he
dwell?

Chr. He is the son of one Say-well; he dwelt in
Prating Row; and is known of all that are acquainted
with him, by the name of Talkative in Prating Row;
and, notwithstanding his fine tongue; he is but a sorry
fellow.

Faith. Well, he seems to be a very pretty man.

Chr. That is, to them who have no thorough acquaint-
ance with him; for he is best abroad; near home he is
ugly enough. Your saying that he is a pretty man,
brings to my mind what I have observed in the work
of the painter, whose pictures show best at a distance,
but very near, more displeasing.

Faith. But I am ready to think you do but jest, be-
cause you smiled.

Chr. God forbid that I should jest (although I
smiled) in this matter, or that I should accuse any
falsely. I will give you a further discovery of him.
This man is for any company, and for any talk: as he

(s) *Christian's account of Talkative.*—His judgment seems at
first sight rather harsh. He says of him, 'Religion hath no place
in his heart, or house, or conversation; he is the very stain, re-
proach, and shame of religion to all that know him.' It is to be
remembered that Talkative represents a *class* of professors, and
though it might be severe to say thus much of one man (even
though it were true), it is simple justice to speak it of the *class*.
In this way our Lord reproved the Scribes and Pharisees as a
class, Luke xi. 37-54.

talketh now with you, so will he talk when he is on the ale-bench; and the more drink he hath in his crown, the more of these things he hath in his mouth. Religion hath no place in his heart, or house, or conversation; all he hath lieth in his tongue, and his religion is to make a noise therewith (†).

(†) *Talkative's character.*—He is described by the apostle James, 'If any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was.'

The author's aim in the whole of the conversations which follow, is to show that wherever religion does not result in a holy character and a life of everyday morality, it is false. This is fancifully described in the figure of the hare which cheweth the cud, but yet is unclean because he parteth not the hoof.

In another of his works he says, 'There are trees wholly noble; so there are also their semblance, not right, but ignoble. There is the grape and the wild grape; the rose and the canker rose; the apple and the crab. Now, fruit from these wild trees, however it may please children to play with, yet the prudent count it of no value. There are also in the world a generation of professors; saints only before men, devils and vipers at home; saints in word, but sinners in heart and life.'

The relation between faith and works is inseparable. We begin the Christian life in faith, faith in God's mercy through Christ to pardon us, faith in His grace to sanctify us and guide us to Heaven and fulfil all his promises. But though we begin with faith, we do not stop there, for, believing in Christ, we must be careful to maintain good works, and the excellence of our life will be in proportion to the excellence of our faith. This is well illustrated in the following parable:—

'There came to the door of heaven a maiden with a golden key in her hand, and she applied it, and opened it a little way; her name was Faith. Then there followed her a brother, strong and vigorous, whose name was Virtue, and he opened it a little farther. He was succeeded by another brother, with a broad brow and a bright eye, who opened it a little more, and his name was Knowledge. Immediately afterwards came a sister, arrayed in garments of purity, who opened it wider still, and her name was Temperance. Then came another sister, with meek aspect, her name being Patience, who still further opened the door. Then another sister followed, with face bright in the light of Heaven, and eyes lifted up to God, whose name was Godliness. A brother followed her—each one opening the door a little wider—and his name was Brotherly Kindness. And last of all, came a sister, from the homes of the poor, with a basket on one hand, and a Bible in the other

Faith. Say you so? then am I in this man greatly deceived.

Chr. Deceived! you may be sure of it. Remember

Talkative talks, but does not. the proverb, 'They say, and do not' Matt. xxiii. 3. But 'the kingdom of God is not in word, but in power,' 1 Cor. iv. 20.

He talketh of prayer, of repentance, of faith, and of the new birth; but he knows but only to talk of them. I have been in his family, and have observed him both at

His house is empty of religion. home and abroad; and I know what I say of him is the truth. His house is as empty of religion as the white of an egg is of

savour. There is there neither prayer, nor sign of repentance for sin; yea, the brute, in his kind, serves God far better than he. He is the

He is a stain to religion. very stain, reproach, and shame of religion to all that know him; it can hardly have a good word in all that end of the town where he dwells, through him, Rom.

The proverb that goes of him. ii. 24, 25. Thus say the common people that know him, A saint abroad, and a devil at home. His poor family finds it so: he

is such a churl, such a railer at, and so unreasonable with his servants, that they neither know how to do for or speak to him. Men that have any deal- deal with him. ings with him say, It is better to deal with

a Turk than with him; for fairer dealings they shall have at their hands. This Talkative (if it be possible) will go beyond them,—defraud, beguile, and overreach them. Besides, he brings up his sons to follow his steps; and if he findeth in any of them a foolish timorousness (for so he calls the first appearance of a tender

for the ignorant and perishing; her name was Charity, and she flung the door wide open.

'Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ,' 2 Pet. i. 5-11.

conscience), he calls them fools and blockheads, and by no means will employ them in much, or speak to their commendations before others. For my part, I am of opinion that he has, by his wicked life, caused many to stumble and fall; and will be, if God prevent not, the ruin of many more.

Faith. Well, my brother, I am bound to believe you; not only because you say you know him, but also because, like a Christian, you make your reports of men. For I cannot think that you speak these things of ill-will, but because it is even so as you say.

Chr. Had I known him no more than you, I might perhaps have thought of him as at the first you did; yea, had he received this report at their hands only that are enemies to religion, I should have thought it had been a slander—a lot that often falls from bad men's mouths upon good men's names and professions. But all these things, yea, and a great many more as bad, of my knowledge, I can prove him guilty of. Besides, good men are ashamed of him,—they can neither call him brother nor friend; the very naming of him among them makes them blush, if they know him.

Faith. Well, I see that saying and doing are two things, and hereafter I shall better observe this distinction.

Chr. They are two things indeed, and are as diverse as are the soul and the body; for as the body without the soul is but a dead carcass, ^{The carcass of religion.} so saying, if it be alone, is but a dead carcass also. The soul of religion is the practical part: 'Pure religion and undefiled, before God and the Father, is this, to visit the fatherless and the widows in their affliction, and to keep himself unspotted from the world,' James i. 22-27. This, Talkative is not aware of; he thinks that hearing and saying will make a good Christian; and thus he deceiveth his own soul. Hearing is but as the sowing of the seed; talking is not sufficient to prove that fruit is indeed in the heart and life. And let us assure ourselves, that at the day of doom men shall be judged according to their fruits Matt. xiii. xxv. It will not

be said then, Did you believe? but, Were you doers, or talkers only? and accordingly shall they be judged. The end of the world is compared to our harvest; and you know, men at harvest regard nothing but fruit. Not that anything can be accepted that is not of faith, but I speak this to show you how insignificant the profession of Talkative will be at that day.

Faith. This brings to my mind that of Moses, by which he describeth the beast that is clean, Lev. xi.; Deut. xiv. He is such a one that parteth the hoof and cheweth the cud; not that parteth the hoof only, or that cheweth the cud only. The hare cheweth the cud,

Faithful convinced of the badness of Talkative.

but yet is unclean, because that he parteth not the hoof. And this truly resembleth Talkative: he cheweth the cud, he seeketh knowledge; he cheweth upon the word, but he divideth not the hoof. He parteth not with the way of sinners; but, as the hare, he retaineth the foot of a dog or bear, and therefore he is unclean.

Chr. You have spoken, for aught I know, the true gospel sense of those texts; and I will add another thing: Paul calleth some men, yea, and those great talkers too, 'sounding brass and tinkling cymbals,' 1 Cor. xiii. 1-3; that is, as he expounds them in another place, 'things without life, giving sound,' 1 Cor. xiv. 7. Things without life, that is, without the true faith and grace of the gospel; and, consequently, things that shall never be placed in the kingdom of heaven among those that are the children of life; though their sound, by their talk, be as if it were the tongue or voice of an angel.

Faith. Well, I was not so fond of his company at first, but I am as sick of it now. What shall we do to be rid of him?

Chr. Take my advice, and do as I bid you, and you shall find that he will soon be sick of your company too, except God shall touch his heart, and turn it.

Faith. What would you have me to do?

Chr. Why, go to him, and enter into some serious

discourse about the *power* of religion; and ask him plainly (when he has approved of it, for that he will) whether this thing be set up in his heart, house, or conversation.

Then Faithful stepped forward again, and said to Talkative, Come, what cheer? How is it now?

Talk. Thank you, well. I thought we should have had a great deal of talk by this time.

Faith. Well, if you will, we will fall to it now: and since you left it with me to state the question, let it be this: How doth the saving grace of God discover itself when it is in the heart of man?

Talk. I perceive, then, that our talk must be about the power of things. Well, it is a very good question, and I shall be willing to answer you; and take my answer in brief ^{Talkative's false discovery of a work of grace.} thus: First, Where the grace of God is in the heart, it causeth there a great outcry against sin. Secondly—

Faith. Nay, hold; let us consider of one at once. I think you should rather say, It shows itself by inclining the soul to abhor its sin.

Talk. Why, what difference is there between crying out against, and abhorring of sin?

Faith. Oh! a great deal. A man may cry out against sin, of policy; but he cannot abhor it, but by virtue of a godly antipathy against it. I have heard many cry out against sin in the pulpit who yet can abide it well enough in the heart, ^{To cry out against sin no sign of grace.} house, and conversation. Joseph's mistress cried out with a loud voice, as if she had been very holy; but she would willingly, notwithstanding that, have committed uncleanness with him, Gen. xxxix. 15. Some cry out against sin, even as the mother cries out against her child in her lap, when she calleth it slut and naughty girl, and then falls to hugging and kissing it.

Talk. You lie at the catch, I perceive.

Faith. No, not I; I am only for setting things right. But what is the second thing whereby you would prove a discovery of a work of grace in the heart?

Talk. Great knowledge of gospel mysteries.

Faith. The sign should have been first: but, first or last, it is also false; for knowledge, great knowledge, may be obtained in the mysteries of the gospel, and yet no work of grace in the soul, 1 Cor. xiii. Yea, if a man have all

Great know-
ledge no sign of
grace.

knowledge, he may yet be nothing; and so, consequently, be no child of God. When Christ said, 'Do ye know all these things?' and the disciples had answered, Yes; he added, 'Blessed are ye if ye do them.' He doth not lay the blessing in the knowing of them, but in the doing of them. For there is a knowledge that is not attended with doing: 'He that knoweth his master's will, and doeth it not.' A man may know like an angel, and yet be no Christian: therefore your sign of it is not true. Indeed, *to know* is a thing that pleaseth talkers and boasters; but *to do*, is that which pleaseth God. Not that the heart can be good without knowledge; for without that, the heart is naught.

Knowledge
and knowledge.

There is, therefore, knowledge and knowledge: knowledge that resteth in the bare speculation of things; and knowledge that is accompanied with the grace of faith and love, which puts a man upon doing even the will of God from the heart: the first of these will serve the talker; but without the other, the true Christian is not content. 'Give me understanding, and I shall keep thy law; yea, I shall observe it with my whole heart,' Ps. cxix. 34.

Talk. You lie at the catch again; this is not for edification.

Faith. Well, if you please, propound another sign how this work of grace discovereth itself where it is.

Talk. Not I; for I see we shall not agree.

Faith. Well, if you will not, will you give me leave to do it?

Talk. You may use your liberty.

Faith. A work of grace in the soul discovereth itself, either to him that hath it, or to standers by.

To him that hath it, thus: It gives him conviction of sin, especially of the defilement of his nature, ^{One good sin} and the sin of unbelief (for the sake of ^{of grace.} which he is sure to be damned, if he findeth not mercy at God's hand, by faith in Jesus Christ), John xvi. 8; Rom. vii. 24; John xvi. 9; Mark xvi. 16. This sight and sense of things worketh in him sorrow and shame for sin; he findeth, moreover, revealed in him the Saviour of the world, and the absolute necessity of closing with him for life; at the which he findeth hungerings and thirstings after him; to which hungerings, &c., the promise is made, Ps. xxxviii. 18; Jer. xxxi. 19; Gal. ii. 16; Acts iv. 12; Mat. v. 6; Rev. xxi. 6. Now, according to the strength or weakness of his faith in his Saviour, so is his joy and peace, so is his love to holiness, so are his desires to know him more, and also to serve him in this world. But though I say it discovereth itself thus unto him, yet it is but seldom that he is able to conclude that this is a work of grace; because his corruptions now, and his abused reason, make his mind to misjudge in this matter: therefore in him that hath this work, there is required a very sound judgment before he can, with steadiness, conclude that this is a work of grace.

To others it is thus discovered: 1. By an experimental confession of his faith in Christ, Rom. x. 10; Phil i. 27; Matt. v. 19. 2. By a life answerable to that confession; to wit, a life of holiness,—heart-holiness, family-holiness (if he hath a family), and by conversation-holiness in the world: which in the general teacheth him, inwardly, to abhor his sin, and himself for that, in secret; to suppress it in his family, and to promote holiness in the world; not by talk only, as a hypocrite or talkative person may do, but by a practical subjection in faith and love to the power of the word, John xiv. 15; Ps. l. 23; Job xlii. 5, 6; Ezek. xx. 43. And now, sir, as to this brief description of the work of grace, and also the discovery of it, if you have aught to object, object; if not, then give me leave to propound to you a second question.

Talk. Nay, my part is not now to object, but to hear ; let me, therefore, have your second question.

Faith. It is this: Do you experience this first part of this description of it? and doth your life and conversation testify the same? or standeth your religion in word or in tongue, and not in deed and truth? Pray, if you incline to answer me in this, say no more than you know the God above will say Amen to ; and also nothing but what your conscience can justify you in : 'for, not he that commendeth himself is approved, but whom the Lord commendeth.' Besides, to say I am thus and thus, when my conversation and all my neighbours tell me I lie, is great wickedness.

Talk. Then Talkative at first began to blush ; but, recovering himself, thus he replied : You come now to experience, to conscience, and God ; and to appeal to him for justification of what is spoken. This kind of discourse I did not expect : nor am I disposed to give an answer to such questions ; because I count not myself bound thereto, unless you take upon you to be a catechiser ; and, though you should so do, yet I may refuse to make you my judge. But, I pray, will you tell me why you ask me such questions ?

Faith. Because I saw you forward to talk, and because I knew not that you had aught else but notion. Besides, to tell you all the truth, I have heard of you that you are a man whose religion lies in talk, and that your conversation gives this your mouth-profession the lie. They say, you are a spot among Christians, and that religion fareth the worse for your ungodly conversation ; that some have already stumbled at your wicked ways, and that more are in danger of being destroyed thereby : your religion, and an ale-house, and covetousness, and uncleanness, and swearing, and lying, and vain company-keeping, &c., will stand together. The proverb is true of you which is said of a whore, to wit, that 'She is a shame to all women.' So are you a shame to all professors.

Another good sign of grace.

Talkative not pleased with Faithful's question.

The reasons why Faithful put to him that question.

Faithful's plain dealing with Talkative.

Talk. Since you are ready to take up reports, and to judge so harshly as you do, I cannot but conclude you are some peevish or melancholy man, not fit to be discoursed with; and so adieu (*u*). Talkative
flings away from
Faithful.

Chr. Then came up Christian, and said to his brother, I told you how it would happen; your words and his lusts could not agree. He had rather leave your company than reform his life. But he is gone, as I said, let him go, the loss is no man's but his own. He has saved us the trouble of going from him; for he continuing (as I suppose he will do) as he is; he would have been but a blot in our company: besides, the apostle says, 'From such withdraw thyself.'

Faith. But I am glad we had this little discourse with him; it may happen that he will think of it again; however, I have dealt plainly with him, and so am clear of his blood, if he perisheth.

Chr. You did well to talk so plainly to him as you did. There is but little faithful dealing with men now-a-days, and that makes religion to stink so in the nostrils of many, as it doth; for they are these talkative fools, whose religion is only in word, and are debauched and vain in their conversation, that (being so much admitted into the fellowship of the godly) do puzzle the world, blemish Christianity, and grieve the sincere. I wish that all men would deal with such as

(*u*) *Faithful's reproof of Talkative.*—Faithful's exposure of Talkative is more remarkable for its plainness than its delicacy. The cases are few where such outspoken language to an individual would be proper, or even justifiable. It is such an extreme case that is represented here. 'Open rebuke is better than secret love.' 'Faithful are the wounds of a friend.' 'Rebuke them sharply that they may be sound in the faith.' Of milder forms of reproof we read in Scripture, 'Let the righteous reprove me, it shall be an excellent oil, which shall not break my head.' 'Rebuke not an elder, but entreat him as a father, and the younger men as brethren.'

* Rebuke the sin, but yet in love rebuke,
Feel as one member in another's pain;
Wean back the soul that His fair path forsook,
And mighty and eternal is the gain.

you have done: then should they either be made more conformable to religion, or the company of saints would be too hot for them. Then did Faithful say—

How Talkative at first lifts up his plumes!
How bravely doth he speak! How he presumes
To drive down all before him! But so soon
As Faithful talks of heart-work, like the moon
That's past the full, into the wane he goes;
And so will all, but he that heart-work knows

Thus they went on, talking of what they had seen by the way, and so made that way easy which would otherwise, no doubt, have been tedious to them; for now they went through a wilderness.

Now, when they were got almost quite out of this wilderness, Faithful chanced to cast his eye back, and espied one coming after them, and he knew him. Oh! said Faithful to his brother, who comes yonder? Then Christian looked, and said it is my good friend Evangelist. Ay, and my good friend too, said Faithful; for it was he that set me on the way to the gate (v). Now was Evangelist come up with them, and thus saluted them:

Evangelist overtakes them again.
Evangelist. Peace be with you, dearly beloved; and peace be to your helpers.

Christian. Welcome, welcome, my good Evangelist; the sight of thy countenance brings to my remembrance thy ancient kindness and unwearied labouring for my eternal good.

Faithful. And a thousand times welcome, said good

(v) *Evangelist and the Pilgrims.*—The meeting and conversation of Evangelist and the Pilgrims, before entering Vanity Fair, is designed to shew that the gospel is the best preparation and defence against the trials we meet with in the world. By it we learn to expect trials. 'You are not yet out of the gun-shot of the devil;' 'in the town you will be hardly beset with enemies, who will strain hard but they will kill you.' We learn to be watchful and earnest. 'Let nothing that is on this side the other world get within you.' We learn to seek strength from heaven. 'You have all power in heaven and earth on your side;' 'commit the keeping of your souls to God.' And we learn 'to be faithful unto death, and the King will give a crown of life.'

Faithful. Thy company, O sweet Evangelist, how desirable it is to us poor pilgrims!

Evan. Then saith Evangelist, How hath it fared with you, my friends, since the time of our last parting? What have you met with, and how have you behaved yourselves?

Then Christian and Faithful told him of all things that had happened to them in the way; and how, and with what difficulty, they had arrived to that place.

Evan. Right glad am I, said Evangelist, not that you have met with trials, but that you have ^{His exhorta-} been victors; and for that you have, ^{tion to them.} notwithstanding many weaknesses, continued in the way to this very day.

I say, right glad am I of this thing, and that for mine own sake and yours. I have sowed, and you have reaped; and the day is coming when 'both he that sowed and they that reaped shall rejoice together:' that is, if you hold out; 'for in due season ye shall reap, if ye faint not,' John iv. 36; Gal vi. 9. The crown is before you, and it is an incorruptible one; 'so run, that ye may obtain it,' 1 Cor. ix. 24-27. Some there be that set out for this crown, and, after they have gone far for it, another comes in and takes it from them; hold fast, therefore, that you have; let no man take your crown, Rev. iii. 11. You are not yet out of the gun-shot of the devil: 'you have not yet resisted unto blood, striving against sin:' let the kingdom be always before you, and believe steadfastly concerning things that are invisible: let nothing that is on this side the other world get within you: and, above all, look well to your own hearts, and to the lusts thereof, for they are 'deceitful above all things, and desperately wicked.' Set your faces like a flint; you have all power in heaven and earth on your side.

Chr. Then Christian thanked him for his exhortation; but told him, withal, that they would have ^{They do} him speak further to them for their help ^{thank him for} the rest of the way; and the rather, for that ^{his exhortation} they well knew that he was a prophet, and could tell

them of things that might happen unto them, and also how they might resist and overcome them. To which request Faithful also consented. So Evangelist began as followeth:

Evan. My sons, you have read in the words of the truth of the gospel, that you must through many tribulations enter into the kingdom of heaven; and, again, that in every city bonds and afflictions abide you: and therefore you cannot expect that you should go

long on your pilgrimage without them, in some sort or other. You have found something of the truth of these testimonies upon you already, and more will immediately follow: for now, as you see, you are almost out of this wilderness, and therefore you will soon come into a town that you will by-and-bye see before you; and in that town you will be hardly beset with enemies, who will strain hard but they will kill you: and be you sure that one or both of you must seal the testimony which you hold with blood; but be you faithful unto death, and the King will give you a crown of life. He that shall die there, although his death will be un-

natural, and his pain perhaps great, he will yet have the better of his fellow; not only because he will be arrived at the Celestial City soonest, but because he will escape

many miseries that the other will meet with in the rest of his journey. But when you are come to the town, and shall find fulfilled what I have here related, then remember your friend, and quit yourselves like men; and commit the keeping of your souls to your God in well-doing, as unto a faithful Creator.

Then I saw in my dream, that when they were got out of the wilderness, they presently saw a town before them, and the name of that town is Vanity; and at the town there is a fair kept, called Vanity Fair (*w*). It is

(*w*) *Vanity Fair.*—The principal portion of the Pilgrim's Progress is occupied with the *inner* experience of Christian, and only here and there do we find him in visible contact with the world. The Wicket-gate, the Interpreter's House, the hill Difficulty, the

kept all the year long. It beareth the name of Vanity Fair, because the town where it is kept is lighter than vanity; and also because all that is there sold, or that cometh thither, is vanity: as is the saying of the wise, 'All that cometh is vanity,' Eccles. i; ii. 11-17; xi. 8; Isa. xl. 17.

This fair is no new-erected business, but a thing of ancient standing: I will show you the original of it.

Almost five thousand years ago, there were pilgrims walking to the Celestial City, as these two. ^{The antiquity of this fair.} honest persons are; and Beelzebub, Apollyon, and Legion, with their companions, perceiving by

conflict with Apollyon, are all descriptive of the secret exercises of a soul. But in Vanity Fair we have a view of the Christian in the world. Vanity Fair is the world in the religious and Biblical sense of the word, as in 1 John ii. 15, 'Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.' Whatever draws the heart away from God, or weakens our confidence in the Saviour, or indisposes us for duty, or disinclines us for heaven, is the world. David was a wealthy king, but his riches being valued, not for their own sake, but as the gifts of God, to be expended for Him, he used the world, without abusing it, and, therefore, they were an aid to his piety, 1 Chron. xxix. 11-17. The young ruler loved his possessions so highly, that he preferred them to his soul, and they became a snare to him. This was loving the world. It is in this latter sense that Vanity Fair represents the world.

'Whatever passes as a cloud between
The mental eye of faith and things unseen,
Causing that brighter world to disappear,
Or seem less lovely, and its hope less dear;
This is our world, our idol, though it bears
Affection's impress or devotion's air.'

Of Cecil it is recorded that 'when he went to Oxford, he had made a resolution of restricting himself to a quarter of an hour daily in playing on the violin; on which instrument he greatly excelled, and of which he was extravagantly fond; but he found it impracticable to adhere to his determination; and had so frequently to lament the loss of time in this fascinating amusement that, with the noble spirit which characterised him through life, he cut its strings, and never afterwards replaced them.'

With this may be compared what Henry Martin says of himself—'Since I have known God in a saving manner, painting, poetry, and music, have had charms unknown to me before, religion has refined my mind, and made it susceptible of impressions from the sublime and beautiful.' 'To the pure all things are pure.'

the path that the pilgrims made, that their way to the city lay through this town of Vanity, they contrived here to set up a fair,—a fair wherein should be sold all sorts of vanity; and that it should last all the year long. Therefore at this fair are all such merchandise sold, as houses, lands, trades, places, honours, preferments, titles, countries, kingdoms, lusts, pleasures; and delights of all sorts, as harlots, wives, husbands, children, masters, servants, lives, blood, bodies, souls, silver, gold, pearls, precious stones, and what not.

And, moreover, at this fair, there is at all times to be seen juggling, cheats, games, plays, fools, apes, knaves, and rogues, and that of every kind.

Here are to be seen, too, and that for nothing, thefts, murders, adulteries, false-swearers, and that of a blood-red colour.

And as, in other fairs of less moment, there are the several rows and streets, under their proper names, where such and such wares are vended; so here likewise you have the proper places, rows, streets (viz., countries and kingdoms), where the wares of this fair are soonest to be found. Here is the Britain Row, the French Row, the Italian Row, the Spanish Row, the German Row, where several sorts of vanities are to be sold. But, as in other fairs, some one commodity is as the chief of all the fair, so the ware of Rome and her merchandise is greatly promoted in this fair; only our English nation, with some others, have taken a dislike thereat.

Now, as I said, the way to the Celestial City lies just through this town where this lusty fair is kept; and he that will go to the city, and yet not go through this town, must needs 'go out of the world,' 1 Cor. v. 10.

Christ went through this fair. The Prince of princes himself, when here, and that upon a fair-day too: yea, and as I think, it was Beelzebub, the chief lord of this fair, that invited him to buy of his vanities; yea, would have made him lord of the fair, would he but have done him

reverence as he went through the town. Yea, because he was such a person of honour, Beelzebub had him from street to street, and showed him all the kingdoms of the world in a little time, that he might, if possible, allure that Blessed One to cheapen and buy some of his vanities; but he had no mind to the merchandise, and therefore left the town, ^{Christ bought nothing in this fair.} without laying out so much as one farthing upon these vanities, Matt. iv. 8, 9; Luke iv. 5-7. This fair, therefore, is an ancient thing, of long standing, and a very great fair. Now these pilgrims, ^{The pilgrims enter the city.} as I said, must needs go through this fair. Well, so they did; but, behold, even as they entered into the fair, all the people in the fair were moved, and the town itself as it were in a hubbub ^{The fair in a hubbub about them.} about them; and that for several reasons: for,—

First, The pilgrims were clothed with such kind of raiment as was diverse from the raiment of any that traded in that fair (x). ^{The first cause of the hubbub.} The people, therefore, of the fair made a great gazing upon them, 1 Cor. iv. 9. Some said they were

(x) *The singularity of the Pilgrims.*—(1.) Their peculiar dress represents the public and admirable manner in which they avowed themselves to be the disciples of Jesus, 1 Pet. ii. 9-11. 'When courtiers come down into the country, the common home-bred people possibly think their habit strange; but they care not for that; it is the fashion of the court. What need, then, that Christians should be so tender fore-headed as to be put out of countenance because the world looks on holiness as a singularity; It is the only fashion in the highest court; yea of the King of kings Himself.' (2.) They spoke the language of Canaan, for in the saint's vocabulary not one evil word is to be found, and the terms common to the world and the church, such as faith, hope, charity, have a higher meaning, Prov. x. 20; Luke vi. 45; Col. iv. 6. (3.) They set very light by the wares of the fair, for they could only obtain them by conforming to the world, and being unfaithful to their King and their own souls, 2 Tim. ii. 4; 1 Pet. ii. 11. (4.) Therefore, when asked what they would buy, they said, 'We buy the truth.' 'Wisdom is the principal thing; therefore get wisdom: and with all thy getting get understanding. Take fast hold of instruction; let her not go: keep her; for she is thy life,' Prov. iv. 5-13.

fools; some, they were bedlams; and some, they were outlandish men.

Secondly, And as they wondered at their apparel, so they did likewise at their speech; for few Second cause of the hubbub. could understand what they said. They naturally spoke the language of Canaan; but they that kept the fair were the men of this world: so that from one end of the fair to the other, they seemed barbarians each to the other, 1 Cor. ii. 7, 8.

Thirdly, But that which did not a little amuse the Third cause of the hubbub. merchandisers was, that these pilgrims set very light by all their wares. They cared not so much as to look upon them; and if they called upon them to buy, they would put their fingers in their ears, and cry, 'Turn away mine eyes from beholding vanity' (Ps. cxix. 37); and look upwards, signifying that their trade and traffic was in heaven, Phil. iii. 20, 21.

One chanced, mockingly, beholding the carriage of the men, to say unto them, What will you buy? But they, looking gravely upon him, said, We Fourth cause of the hubbub. 'buy the truth,' Prov. xxiii. 23. At that there was an occasion taken to despise the men the more; some mocking, some taunting, some speaking reproachfully, and some calling upon others They are mocked to smite them. At last things came to a hubbub and great stir in the fair, insomuch that all order was confounded. Now was word presently brought to the great one of the fair, who quickly came down, and deputed some of his most trusty friends to They are examined. take these men into examination, about whom the fair was almost over-turned. So the men were brought to examination (y); and they that

(y) *The Pilgrims examined.*—Their treatment by their examiners, and the populace, is a true description of what many have suffered in persecution.

We extract from Bunyan's account of his own trial. His indictment was 'That John Bunyan, of the town of Bedford, labourer, devilishly and perniciously abstained from coming to church to hear divine service, and is a common upholder of

sat upon them asked them whence they came, whither they went, and what they did there in such an unusual garb? The men told them that they were pilgrims and strangers in the world, and that they were going to their own country, which was the heavenly Jerusalem, Heb. xi. 13, 16; and that they had given no occasion to the men of the town, nor yet to the merchandisers, thus to abuse them, and to let them in their journey, except it was for that, when one asked them what they would buy, they said they would 'buy the truth.' But they that were appointed to examine them did not believe them to be any other than bedlams and mad, or

They tell who they are, and whence they came.

They are not believed.

several unlawful meetings and conventicles. The justice before whom he was brought, told him he would discharge him if he would give security that he would not preach. He answered, 'I will not leave speaking the word of God. My conscience will not suffer me to do it.' When afterwards examined, he tells us one of them said, 'Who is your God? Beelzebub?' 'Moreover, they often said that I was possessed with the spirit of delusion and of the devil.'

Bunyan seems to have been very ready with his answers. He relates that one said to him—

'I remember that I have read of one Alexander, a coppersmith, who did much oppose and disturb the Apostles;' aiming, it is like, at me, because I was a tinker.

'To which I answered that I had also read of very many priests and pharisees that had their hands in the blood of our Lord Jesus Christ.

'Aye,' saith he, 'and you are one of these scribes and pharisees; for you, with a pretence, make long prayers to devour widows' houses.'

'I answered that if he had got no more by preaching and praying than I had done, he would not be so rich as he now was.'

Judge Jeffries, before whom the venerable Richard Baxter was tried, addressed him from the bench in the following terms, when he attempted to speak in his own defence:—

'Richard! Richard! dost thou think we will let thee poison the court? Richard! thou art an old knave. Thou hast written books enough to load a cart, and every book as full of sedition, as an egg is full of meat. Hadst thou been whipped out of thy writing trade forty years ago, it had been happy.'

'So great was the severity of these times, and the arbitrary proceedings of the justices, that many were afraid to pray in their families if above four of their acquaintances, who came only to visit them, were present. Some families scrupled asking a blessing on their meat if five strangers were present.'

else such as came to put all things into a confusion in the fair. Therefore, they took them and beat them, and besmeared them with dirt, and then put them into

They are put in the cage. the cage (2), that they might be made a spectacle to all the men of the fair. There, therefore, they lay for some time, and were made the objects of any man's sport, of malice, or revenge; the great one of the fair laughing still at all that befell them. But the men being patient, and

Their behaviour in the cage. 'not rendering railing for railing, but contrariwise, blessing,' and giving good words for bad, and kindness for injuries done, some men in the fair that were more observing, and less prejudiced than the rest, began to check and blame the baser sort for their continual abuses done by them to the men. They, there-

The men of the fair do fall out among themselves about these two men. fore, in angry manner, let fly at them again, counting them as bad as the men in the cage, and telling them that they seemed confederates, and should be made partakers of their misfortunes. The other replied, that for aught they could see, the men were quiet and sober, and intended nobody any harm; and that there were many that traded in their fair that were more worthy to be put into the cage, yea, and pillory too, than were the men they had abused. Thus, after divers words had

(2) *The Cage*.—Madame Guion in her prison wrote the following lines:—

A little bird I am
Shut from the fields of air,
And in my cage I sit and sing
To him who placed me there;
Well pleased a prisoner to be,
Because my God, it pleaseth Thee.

My cage confines me round
Abroad I cannot fly;
But though my wing is closely bound,
My heart's at liberty;
My prison walls cannot control
The flight, the freedom of the soul.

Oh! it is good to soar
These bolts and bars above,
To him whose purpose I adore
Whose providence I love:
And in Thy mighty will to find
The joy the freedom, of the mind.

passed on both sides (the men behaving themselves all the while very wisely and soberly before them), they fell to some blows among themselves, and did harm one to another. Then were these two poor men brought before their examiners again, and there charged as being guilty of the late hubbub that had been in the fair. So they beat them pitifully, and hanged irons upon them, and led them in chains up and down the fair, for an example and a terror to others, lest any should speak in their behalf, or join themselves unto them. But Christian and Faithful behaved themselves yet more wisely, and received the ignominy and shame that was cast upon them with so much meekness and patience, that it won to their side (though but few in comparison of the rest) several of the men in the fair. This put the other party yet into greater rage, insomuch that they concluded the death of these two men. Wherefore they threatened that the cage nor irons should serve their turn, but that they should die for the abuse they had done, and for deluding the men of the fair.

They are made the authors of this disturbance

They are led up and down the fair in chains for a terror to others.

Some of the men of the fair won to them.

Their adversaries resolve to kill them.

Then were they remanded to the cage again, until further order should be taken with them. So they put them in, and made their feet fast in the stocks.

They are again put into the cage, and after brought to trial

Here, therefore, they called again to mind what they had heard from their faithful friend, Evangelist, and were the more confirmed in their way and sufferings by what he told them would happen to them. They also now comforted each other, that whose lot it was to suffer, even he should have the best of it; therefore each man secretly wished that he might have the preferment: but, committing themselves to the all-wise disposal of Him that ruleth all things, with much content they abode in the condition in which they were, until they should be otherwise disposed of.

Then a convenient time being appointed, they

brought them forth to their trial, in order to their condemnation. When the time was come, they were brought before their enemies, and arraigned. The judge's name was Lord Hate-good. Their indictment was one and the same in substance, though somewhat varying in form; the contents whereof were this:

‘That they were enemies to and disturbers of their trade: that they had made commotions and divisions in the town, and had won a party to their own most dangerous opinions, in contempt of the law of their prince.’

Then Faithful began to answer, that he had only set himself against that which had set itself against Him that is higher than the highest.

And, said he, as for disturbance, I make none, being myself a man of peace: the parties that were won to us, were won by beholding our truth and innocence, and they are only turned from the worse to the better. And as to the king you talk of, since he is Beelzebub, the enemy of our Lord, I defy him and all his angels.

Then proclamation was made, that they that had aught to say for their lord the king against the prisoner at the bar, should forthwith appear, and give in their evidence. So there came in three witnesses, to wit, Envy, Superstition, and Pickthank. They were then asked if they knew the prisoner at the bar; and what they had to say for their lord the king against him.

Then stood forth Envy, and said to this effect: My lord, I have known this man a long time, and will attest upon my oath before this honourable bench, that he is—

Judge. Hold! give him his oath. (So they swore him). Then he said,—

Envy. My lord, this man, notwithstanding his plausible name, is one of the vilest men in our country. He neither regardeth prince nor people, law nor custom; but doth all that he can to possess all men with certain of his disloyal notions, which he in the general calls principles of faith and holiness. And, in particular, I

heard him once myself affirm, that Christianity and the customs of our town of Vanity were diametrically opposite, and could not be reconciled. By which saying, my lord, he doth at once not only condemn all our laudable doings, but us in the doing of them.

Judge. Then did the judge say to him, 'Hast thou any more to say?

Envy. My lord, I could say much more, only I would not be tedious to the court. Yet, if need be, when the other gentlemen have given in their evidence, rather than anything shall be wanting that will despatch him, I will enlarge my testimony against him. So he was bid to stand by.

Then they called Superstition, and bid him look upon the prisoner (*a*). They also asked, what he could say for their lord the king against him. Then they sware him; so he began:

Super. My lord, I have no great acquaintance with this man, nor do I desire to have further knowledge of him; however, this I know, Superstition follows. that he is a very pestilent fellow, from some discourse that, the other day, I had with him in this town; for then, talking with him, I heard him say that our religion was naught, and such by which a man could by no means please God. Which sayings of his, my lord,

(*a*) *Superstition.*—Our author, in causing Superstition to appear as a witness against Faithful, shows he regards it not as 'an excess of religion' as some define it, but as the enemy of true religion. Bacon says, 'an ape is the more hideous for its resemblance to a man, so is superstition from its resemblance to religion.' 'Superstition' says another is 'any misdirection of religious feeling, thus, when pictures or images of holy persons are set before us, superstition fastens on the image as if it were the reality. When rites and ceremonies are used to express our devotion, superstition makes them our devotion. When prayers have to be said, superstition makes the saying them prayer. When good books are to be perused, superstition makes the perusal, edification. When works are to be done from a good motive, superstition makes the outward action the good works. It seizes ever on the outward—on that which is not moral; on that which strikes the senses or imagination—and fastens there; while true religion, on the contrary, calls on us to lift up our head from the earthly to the heavenly, and uses the outward as a help to the inward.'

your lordship very well knows what necessarily thence will follow, to wit, that we do still worship in vain, are yet in our sins, and finally shall be damned: and this is that which I have to say.

Then was Pickthank sworn, and bid say what he knew in behalf of their lord the king, against the prisoner at the bar (b).

Pick. My lord, and you gentlemen all, this fellow I have known of a long time, and have heard him speak things that ought not to be spoke, for he hath railed on our noble Prince Beelzebub, and hath spoken contemptibly of his honourable friends, whose names are the Lord Old Man, the Lord Carnal Delight, the Lord Luxurious, the Lord Desire of Vain Glory, my old Lord Lechery, Sir Having Greedy, with all the rest of our nobility: and he hath said, moreover, that if all men were of his mind, if possible, there is not one of these noblemen should have any longer a being in this town. Besides, he hath not been afraid to rail on you, my lord, who are now appointed to be his judge, calling you an ungodly villain, with many other such like vilifying terms, with which he hath bespattered most of the gentry of our town.

When this Pickthank had told his tale, the judge directed his speech to the prisoner at the bar, saying, Thou runagate, heretic, and traitor, hast thou heard what these honest gentlemen have witnessed against thee?

Faith. May I speak a few words in my own defence?

Judge. Sirrah! sirrah! thou deservest to live no longer, but to be slain immediately upon the place; yet, that all men may see our gentleness towards

(b) *Pickthank.*—The country was infested in Bunyan's days with informers who crept into religious assemblies in disguise, and levied great sums of money upon ministers and people. They went about like wandering strollers. Their morals were as bad as the very dregs of the age. They could turn themselves into any shape, and counterfeit any principles to obtain their end.

thee, let us hear what thou, vile runagate, hast to say.

Faith. 1. I say, then, in answer to what Mr Envy hath spoken, I never said aught but this, that what rule, or laws, or customs, or people, <sup>Faithful's defence of him-
self.</sup> were flat against the word of God, are diametrically opposite to Christianity. If I have said amiss in this, convince me of my error, and I am ready here before you to make my recantation.

2. As to the second, to wit, Mr Superstition, and his charge against me, I said only this, that in the worship of God there is required a divine faith; but there can be no divine faith without a divine revelation of the will of God. Therefore, whatever is thrust into the worship of God that is not agreeable to divine revelation, cannot be done but by a human faith; which faith will not be profitable to eternal life.

3. As to what Mr Pickthank hath said, I say (avoiding terms, as that I am said to rail, and the like), that the prince of this town, with all the rabblement, his attendants, by this gentleman named, are more fit for a being in hell than in this town and country: and so the Lord have mercy upon me!

Then the judge called to the jury (who all this while stood by to hear and observe): Gentlemen of the jury, you see this man about whom <sup>The judge's
speech to the
jury.</sup> so great an uproar hath been made in this town; you have also heard what these worthy gentlemen have witnessed against him; also you have heard his reply and confession: it lieth now in your breasts to hang him, or save his life; but yet I think meet to instruct you into our law.

There was an Act made in the days of Pharaoh the Great, servant to our prince, that lest those of a contrary religion should multiply and grow too strong for him, their males should be thrown into the river, Exod. i. There was also an Act made in the days, of Nebuchadnezzar the Great, another of his servants, that whoever would not fall down and worship his golden image, should be thrown into a fiery furnace, Dan. iii.

There was also an Act made in the days of Darius, that whoso, for some time, called upon any god but him, should be cast into the lions' den, Dan. vi. Now the substance of these laws this rebel has broken, not only in thought (which is not to be borne), but also in word and deed; which must therefore needs be intolerable.

For that of Pharaoh, his law was made upon a supposition, to prevent mischief, no crime being yet apparent; but here is a crime apparent. For the second and third, you see he disputeth against our religion; and for the treason he hath confessed, he deserveth to die the death.

Then went the jury out, whose names were Mr Blind-man, Mr No-good, Mr Malice, Mr Love-lust, Mr Live-loose, Mr Heady, Mr High-mind, Mr Enmity, Mr Liar, Mr Cruelty, Mr Hate-light, and Mr Implacable; who every one gave in his private verdict against him among themselves, and afterwards unanimously concluded to bring him in guilty before the judge. And first, among themselves, Mr Blindman, the foreman, said, I see clearly that this man is a here-

tic. Then said Mr No-good, Away with such a fellow from the earth. Ay, said Mr Malice, for I hate the very looks of him. Then said Mr Love-lust, I could never endure him. Nor I, said Mr Live-loose, for he would always be condemning my way. Hang him, hang him, said Mr Heady. A sorry scrub, said Mr High-mind. My heart riseth against him, said Mr Enmity. He is a rogue, said Mr Liar. Hanging is too good for him, said Mr Cruelty. Let us despatch him out of the way, said Mr Hate-light. Then said Mr Implacable, Might I have all the world given me, I could not be reconciled to him; therefore let us forthwith bring him in guilty of death.

And so they did; therefore he was presently condemned to be had from the place where he was, to the place from whence he came, and there to be put to the most cruel death that could be invented.

They therefore brought him out, to do with him according to their law; and, first, they scourged him, then they buffeted him, then they lanced his flesh with knives; after that they stoned him with stones, then pricked him with their swords; and, last of all, they burned him to ashes at the stake. Thus came Faithful to his end (c).

The cruel death of Faithful.

Now I saw that there stood behind the multitude a chariot and a couple of horses, waiting for Faithful, who (so soon as his adversaries had despatched him) was taken up into it, and straightway was carried up through the clouds,

A chariot and horses wait to take away Faithful.

(c) *Faithful's Death.*—The following account of the martyrdom of Hugh M'Kail in Edinburgh in 1665, will shew how accurately Bunyan paints from the life. When mounting the ladder to the scaffold, M'Kail turned to his fellow-sufferers below him, and said, 'Friends and fellow-sufferers, be not afraid, every step of this ladder is a degree nearer Heaven.' To the people he said, 'That ye may see the ground of my encouragement, I shall read to you from the last chapter of the Bible, 'Leth him that is athirst come.' The napkin being put over his face, he said, 'And now I leave off speaking any more to creatures, and begin my intercourse with God, which shall never be broken off. Farewell! father and mother, friends and relations. Farewell! the world and all delights. Farewell! meat and drink. Farewell! sun, moon, and stars. Welcome God and Father. Welcome Jesus Christ, the mediator of the new covenant. Welcome blessed Spirit of grace, and God of all consolation. Welcome glory. Welcome eternal life, and welcome death.'

They lived unknown,
Till persecution dragged them into fame,
And chased them up to Heaven.

In the year 1415, John Huss was burnt to death in Constance. On arriving at the place of execution, he fell upon his knees and prayed, often repeating the words, 'Into thy hands Lord I commit my spirit.' When compelled to rise from his knees, he said, 'Lord Jesus Christ stand by me, that by thy help I may be enabled with a strong and stedfast soul to endure this cruel and shameful death, to which I have been condemned, on account of the preaching of the holy gospel and thy word.' When he was placed upon the faggots, bound fast to the stake, and chained to it by the neck, he said, 'I willingly wear these chains for Christ's sake, who wore still more grievous ones.' The fire being kindled, Huss commenced singing with a loud voice, 'Jesus, Son of the living God, have mercy upon me.' As he was beginning to repeat this for the third time, his voice was stifled by the flames.

with sound of trumpet, the nearest way to the Celestial gate. But as for Christian, he had some respite, and

Christian is still alive. was remanded back to prison. So he there remained for a space. But He that overrules all things, having the power of their rage in his own hand, so wrought it about, that Christian for that time escaped them, and went his way; and as he went, he sang, saying—

The song that Christian made of Faithful after his death. Well, Faithful, thou hast faithfully profest
Unto thy Lord; with whom thou shalt be blest,
When faithless ones, with all their vain delights,
Are crying out under their hellish plights.
Sing, Faithful, sing, and let thy name survive;
For, though they killed thee, thou art yet alive.

Now I saw in my dream, that Christian went not forth alone; for there was one whose name was Christian has another companion. Hopeful (being made so by the beholding of Christian and Faithful in their words and behaviour in their sufferings at the fair), who joined himself unto him, and, entering into a brotherly covenant, told him that he would be his companion (*d*). Thus, one died to bear testimony to the truth, and another rises out of his ashes to be a companion with Christian in his pilgrimage. This Hopeful also told Christian, that there were many There are more of the men of the fair will follow. more of the men in the fair that would take their time, and follow after.

So I saw that quickly after they were got out of the They overtake By-ends. fair, they overtook one that was going before them, whose name was By-ends (*e*), so they said to him, What countryman, sir? and how far

(*d*) *Hopeful*.—This allegory is necessarily defective as a full representation of the life of all the pilgrims. Hopeful, for example, sets out with Christian from Vanity Fair, without passing through the Wicket-gate or seeing the sepulchre, and Christian is the only pilgrim who had a burden on his back, for 'the Pilgrim's Progress is the history of one man's experience in full, and the experience of many others in part.'

(*e*) *By-ends*.—His character may be illustrated by a story which is told by Whately, of a merchant who applied to the agent of an insurance office to effect a policy on ship. 'Immediately after, he

go you this way? He told them that he came from the town of Fair-speech, and he was going to the Celestial City; but told them not his name.

From Fair-speech? said Christian. Is there any good that lives there? Prov. xxvi. 25.

By-ends. Yes, said By-ends, I hope.

Chr. Pray, sir, what may I call you? said Christian.

By-ends. I am a stranger to you, and you to me: if you be going this way, I shall be glad of your company; if not, I must be content.

By-ends loath to tell his name.

Chr. This town of Fair-speech, said Christian, I have heard of; and, as I remember, they say it is a wealthy place.

By-ends. Yes, I will assure you that it is; and I have very many rich kindred there.

Chr. Pray, who are your kindred there? if a man may be so bold.

By-ends. Almost the whole town; and, in particular, my Lord Turn-about, my Lord Time-server, my Lord

heard of the loss of his ship; and suspecting that perhaps (as was the fact) the insurance might not be completed, he wrote off to the agent, desiring him *not to proceed* with the business, for that *he had heard* of the ship. The agent, taking for granted that he had heard of its *safety*, hurried to the office, completed the business, and then wrote to the merchant by return of post, expressing his concern that the countermand had arrived a few hours too late, and that the assurance had been effected. Thus the merchant obtained his payment, because he could prove that he had written to *forbid* the insurance.

A milder type of the same character is exhibited in the following story:—A person who had the control of a certain public-hall, was asked for the use of it for a meeting of a society established in express opposition to an institution he was connected with. He might on that ground very fairly have refused permission, or have frankly retracted it on consideration, if hastily and inconsiderately granted. But he readily granted the use of the hall, and then afterwards inserted the condition that none of the speakers were to say anything *against* his institution; and as this was, of course, the principal topic designed to be dwelt on, the condition was refused, and the permission withdrawn. He could no more go *straight* to any object, than a hare in going from her form to her pasture. Such a character may be called the *reflection* of a wise man. He is the figure of a wise man shown by a *mirror*, which is an exact representation, except that it is *left-handed*.

Fair-speech (from whose ancestors that town first took its name); also Mr Smooth-man, Mr Facing-both-ways, Mr Anything; and the parson of our parish, Mr Two-tongues, was my mother's own brother by father's side; and, to tell you the truth, I am become a gentleman of good quality; yet my great-grandfather was but a waterman, looking one way and rowing another, and I got most of my estate by the same occupation.

Chr. Are you a married man?

By-ends. Yes, and my wife is a very virtuous woman, the daughter of a virtuous woman; she was my Lady Feigning's daughter, therefore she came of a very honourable family, and is arrived to such a pitch of breeding, that she knows how to carry it to all, even to prince and peasant. It is

The wife and kindred of By-ends.
Where By-ends differs from others in religion.
 true, we somewhat differ in religion from those of the stricter sort,—yet but in two small points: First, we never strive against wind and tide. Secondly, we are always most zealous when Religion goes in his silver slippers; we love much to walk with him in the street, if the sun shines, and the people applaud him.

Then Christian stepped a little aside to his fellow, Hopeful, saying, It runs in my mind that this is one By-ends, of Fair-speech; and if it be he, we have as very a knave in our company as dwelleth in all these parts. Then said Hopeful, Ask him; methinks he should not be ashamed of his name. So Christian came up with him again, and said, Sir, you talk as if you knew something more than all the world doth; and, if I take not my mark amiss, I deem I have half a guess at you. Is not your name Mr By-ends, of Fair-speech?

By-ends. This is not my name, but indeed it is a nickname that is given me by some that cannot abide me, and I must be content to bear it as a reproach, as other good men have borne theirs before me.

Chr. But did you ever give an occasion to men to call you by this name?

By-ends. Never, never! The worst that ever I did to give them an occasion to give me this name was, that I had always the luck to jump in my judgment with the present way of the times, whatever it was, and my chance was to get thereby: but if things are thus cast upon me, let me count them a blessing; but let not the malicious load me, therefore, with reproach.

Chr. I thought, indeed, that you were the man that I heard of; and to tell you what I think, I fear this name belongs to you more properly than you are willing we should think it doth.

By-ends. Well, if you will thus imagine, I cannot help it; you shall find me a fair company-keeper, if you will still admit me your associate.

He desires to keep company with Christian.

Chr. If you will go with us, you must go against wind and tide; the which, I perceive, is against your opinion. You must also own Religion in his rags (*f*), as well as when in his silver slippers; and stand by him, too, when bound in irons, as well as when he walketh the streets with applause.

By-ends. You must not impose nor lord it over my faith; leave me to my liberty, and let me go with you.

Chr. Not a step further, unless you will do in what I propound as we.

Then, said By-ends, I shall never desert my old principles, since they are harmless and profitable. If I may not go with you, I must do as I did before you overtook me, even go by myself, until some overtake me that will be glad of my company.

By-ends and Christian part.

Now I saw in my dream that Christian and Hopeful forsook him, and kept their distance before him; but one of them, looking back, saw three men following Mr By-ends; and, behold, as they came up with him, he made them a very low *congé*; and they also gave him a compliment. The men's names were Mr Hold-the-world, Mr Money-love, and Mr

He has new companions.

(*f*) *Religion in Rags.*—'A week in prison,' said a martyr, 'tries a professor more than a month in the Church.'

Save-all, men that Mr By-ends had been formerly acquainted with; for in their minority they were school-fellows, and were taught by one Mr Gripeman, a school-master in Love-gain, which is a market town in the county of Coveting, in the north. This schoolmaster taught them the art of getting, either by violence, cozenage, flattery, lying, or by putting on a guise of religion; and these four gentlemen had attained much of the art of their master, so that they could each of them have kept such a school themselves.

Well, when they had, as I said, thus saluted each other, Mr Money-love said to Mr By-ends, Who are they upon the road before us? (for Christian and Hopeful were yet within view).

By-ends. They are a couple of far countrymen, that, after their mode, are going on pilgrimage.

Money-love. Alas! why did they not stay, that we might have had their good company? for they, and we, and you, sir, I hope, are all going on a pilgrimage.

By-ends. We are so, indeed; but the men before us are so rigid, and love so much their own notions, and do also so lightly esteem the opinions of others, that, let a man be never so godly, yet if he jumps not with them in all things, they thrust him quite out of their company.

Save-all. That is bad: but we read of some that are righteous overmuch; and such men's rigidness prevails with them to judge and condemn all but themselves. But, I pray, what, and how many, were the things wherein you differed?

By-ends. Why, they, after their headstrong manner, conclude that it is duty to rush on their journey all weathers; and I am for waiting for wind and tide. They are for hazarding all for God at a clap; and I am for taking all advantages to secure my life and estate. They are for holding their notions, though all other men are against them; but I am for religion in what, and so far as, the times and my safety will bear it. They are for Religion when in rags and contempt; but I am for him

when he walks in his golden slippers, in the sunshine, and with applause.

Hold-the-world. Ay, and hold you there still, good Mr By-ends; for, for my part, I can count him but a fool, that, having the liberty to keep what he has, shall be so unwise as to lose it. Let us be wise as serpents. It is best to make hay when the sun shines. You see how the bee lieth still all winter, and bestirs her only when she can have profit with pleasure. God sends sometimes rain, and sometimes sunshine: if they be such fools to go through the first, yet let us be content to take fair weather along with us. For my part, I like that religion best that will stand with the security of God's good blessings unto us; for who can imagine, that is ruled by his reason, since God has bestowed upon us the good things of this life, but that he would have us keep them for his sake? Abraham and Solomon grew rich in religion. And Job says, that a good man shall lay up gold as dust. But he must not be such as the men before us, if they be as you have described them.

Save-all. I think that we are all agreed in this matter, and therefore there needs no more words about it.

Money-love. No, there needs no more words about this matter, indeed; for he that believes neither Scripture nor reason (and you see we have both on our side), neither knows his own liberty nor seeks his own safety.

By-ends. My brethren, we are, as you see, going all on pilgrimage; and, for our better diversion from things that are bad, give me leave to propound unto you this question:

Suppose a man, a minister, or a tradesman, &c., should have an advantage lie before him to get the good blessings of this life, yet so as that he can by no means come by them except, in appearance at least, he becomes extraordinary zealous in some points of religion that he meddled not with before;—may he not use these means to attain his end, and yet be a right honest man?

Money-love. I see the bottom of your question; and

with these gentlemen's good leave, I will endeavour to shape you an answer. And first, to speak to your question as it concerns a *minister* himself. Suppose a minister, a worthy man, possessed but of a very small benefice, and has in his eye a greater, more fat and plump by far (*g*); he has also now an opportunity of getting it, yet so as by being more studious, by preaching more frequently and zealously, and, because the temper of the people requires it, by altering of some of his principles: for my part, I see no reason but a man may do this (provided he has a call), ay, and more a great deal besides, and yet be an honest man. For why—

1. His desire of a greater benefice is lawful (this cannot be contradicted), since it is set before him by Providence: so then, he may get it, if he can, making no question for conscience sake.

2. Besides, his desire after that benefice makes him more studious, a more zealous preacher, &c., and so makes him a better man, yea, makes him better improve his parts; which is according to the mind of God.

3. Now, as for his complying with the temper of his people, by deserting, to serve them, some of his principles, this argueth—(1.) That he is of a self-denying temper; (2.) Of a sweet and winning deportment; and so (3.) More fit for the ministerial function.

4. I conclude, then, that a minister that changes a small for a great, should not, for so doing, be judged as covetous; but rather, since he is improved in his parts

(*g*) *A Rich Benefice.*—‘A young relative of Bishop Barrington apprized his lordship of his intention of taking holy orders, not that he liked the church as a profession, but because the bishop, being his near relative, and having much splendid preferment at his disposal, he might naturally expect a benefice. ‘What would content you?’ said the prelate. ‘From you, my lord,’ rejoined the young man frankly, ‘nothing under a living of six hundred a year.’ ‘You shall have that provision for life out of the church, not in it; that income shall be assigned out of my private resources. God forbid that I should be accessory to any man’s taking holy orders out of sordid motives. The stipulated provision is yours; but mark me, on this condition, that you remain a layman.’

and industry thereby, be counted as one that pursues his call, and the opportunity put into his hand to do good.

And now to the second part of the question, which concerns the *tradesman* you mentioned. Suppose such an one to have but a poor employ in the world, but, by becoming religious, he may mend his market, perhaps get a rich wife, or more and far better customers to his shop: for my part, I see no reason, but that this may be lawfully done. For why—

1. To become religious is a virtue, by what means so-ever a man becomes so.

2. Nor is it unlawful to get a rich wife, or more custom to my shop.

3. Besides, the man that gets these by becoming religious, gets that which is good, of them that are good, by becoming good himself; so then here is a good wife, and good customers, and good gain, and all these by becoming religious, which is good: therefore, to become religious to get all these, is a good and profitable design.

This answer, thus made by this Mr Money-love to Mr By-ends' question, was highly applauded by them all; wherefore they concluded upon the whole, that it was most wholesome and advantageous. And because, as they thought, no man was able to contradict it, and because Christian and Hopeful were yet within call, they jointly agreed to assault them with the question as soon as they overtook them; and the rather because they had opposed Mr By-ends before. So they called after them, and they stopped, and stood still till they came up to them: but they concluded, as they went, that not Mr By-ends, but old Mr Hold-the-world, should propound the question to them; because, as they supposed, their answer to him would be without the remainder of that heat that was kindled betwixt Mr By-ends and them at their parting a little before.

So they came up to each other, and, after a short salutation, Mr Hold-the-world propounded the question to Christian and his fellow, and bid them to answer it if they could.

Chr. Then said Christian, Even a babe in religion may answer ten thousand such questions. For if it be unlawful to follow Christ for loaves, as it is in the sixth of John, how much more abominable is it to make of him and religion a stalking-horse, to get and enjoy the world! Nor do we find any other than Heathens, hypocrites, devils, and witches, that are of this opinion.

1. Heathens: for when Hamor and Shechem had a mind to the daughter and cattle of Jacob, and saw that there was no way for them to come at them but by becoming circumcised—they say to their companions, 'If every male of us be circumcised, as they are circumcised, shall not their cattle, and their substance, and every beast of theirs, be ours?' Their daughters and their cattle were that which they sought to obtain, and their religion the stalking-horse they made use of to come at them. Read the whole story, Gen. xxxiv. 20-23.

2. The hypocritical Pharisees were also of this religion: long prayers were their pretence; but to get widows' houses was their intent; and greater damnation was from God their judgment, Luke xx. 40, 47.

3. Judas, the devil, was also of this religion: he was religious for the bag, that he might be possessed of what was therein; but he was lost, cast away, and the very son of perdition.

4. Simon the witch was of this religion too: for he would have had the Holy Ghost, that he might have got money therewith; and his sentence from Peter's mouth was according, Acts viii. 19-23.

5. Neither will it out of my mind but that that man that takes up religion for the world, will throw away religion for the world; for so surely as Judas designed the world in becoming religious, so surely did he also sell religion and his Master for the same. To answer the question, therefore, affirmatively, as I perceive you have done, and to accept of, as authentic, such answer, is both heathenish, hypocritical, and devilish; and your reward will be according to your works.

Then they stood staring one upon another, but had

not wherewith to answer Christian. Hopeful also approved of the soundness of Christian's answer; so there was a great silence among them. Mr By-ends and his company also staggered and kept behind, that Christian and Hopeful might outgo them. Then said Christian to his fellow, If these men cannot stand before the sentence of men, what will they do with the sentence of God? And if they are mute when dealt with by vessels of clay, what will they do when they shall be rebuked by the flames of a devouring fire?

Then Christian and Hopeful outwent them again, and went till they came at a delicate plain, called Ease (*h*), where they went with much content; but that plain was but narrow, so they were quickly got over it. Now, at the further side of that plain was a little hill called Lucre (*i*), and in that hill a silver mine, which some of them that had formerly gone that way, because of the rarity of it, had turned aside to see; but going too near the brink of the

The ease that pilgrim's have is but little in this life.

(*h*) *The Plain called Ease*.—The journey is varied with such pleasant spots, to show that the Christian life is full of enjoyments. 'Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart.'

(*i*) *Lucre*.—Lord Bacon says, 'I cannot call riches better than the baggage of virtue; for, as the baggage is to an army, so is riches to virtue—it cannot be spared nor left behind, but it hindereth the march; yea, and the care of it sometimes loseth or disturbeth the victory.' 'Seek not proud riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly; yet have no abstract or friarly contempt of them.' 'Believe not much them that seem to despise riches, for they despise them that despair of them.' 'They are in themselves,' says one, '*goods*; and it is our part instead of affecting ungratefully to slight or complain of God's gifts, to endeavour to make them *goods to us*, by studying to use them aright, and to promote through them the best interests of ourselves and our fellow-creatures,' Micah iv. 13; Deut. xii. 7.

The Pilgrims in this place are solicited to turn aside from their heavenly journey to dig in the silver mine; in other words, to leave the path of duty for the sake of wealth, and prefer gain to godliness. 'Ye know that no covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God.' 'Where your treasure is, there will your heart be also.'

pit, the ground, being deceitful under them, broke, and they were slain; some also had been maimed dangerous hill. there, and could not, to their dying day, be their own men again.

Then I saw in my dream, that a little off the road, over against the silver mine, stood Demas (gentleman-like) to call passengers to come and see (*j*); who said to Christian and his fellow, Ho! turn aside hither, and I will show you a thing.

Chr. What thing so deserving as to turn us out of the way to see it?

Demas. Here is a silver mine, and some digging in it for treasure. If you will come, with a little pains you may richly provide for yourselves.

Hope. Then said Hopeful, Let us go see (*k*).

Chr. Not I, said Christian: I have heard of this place before now, and how many have there been slain; and, besides, that treasure is a snare to those that seek it, for it hindereth them in their pilgrimage.

Then Christian called to Demas, saying, Is not the place dangerous? Hath it not hindered many in their pilgrimage?

Demas. Not very dangerous, except to those that are careless. (But withal he blushed as he spake.)

Chr. Then said Christian to Hopeful, Let us not stir a step, but still keep on our way.

(*j*) *Demas.*—There is no sufficient evidence that Demas, of whom Paul writes in his epistle to Timothy (2 Tim. iv. 10), was a covetous or avaricious man, and that he forsook the apostle for worldly gain. The probability is, he was afraid of his life if he continued with Paul, and it was to save it, that he deserted him. 'Demas hath forsaken me, having loved this present world.' Yet he has been selected by Bunyan to represent with his gentleman-like manners the attractions of wealth.

(*k*) *Hopeful's answer to Demas.*—'Let us go' seems innocent enough, had it been merely the wish of a man to improve his worldly condition, but it was a momentary preference of gold to godliness; and was immediately repented of. 'I am sorry,' he says, 'I was so foolish.'

Hope. I will warrant you, when By-ends comes up, if he hath the same invitation as we, he will turn in thither to see.

Chr. No doubt thereof, for his principles lead him that way; and a hundred to one but he dies there.

Demas. Then Demas called again, saying, But will you not come over and see?

Chr. Then Christian roundly answered, saying, Demas, thou art an enemy to the right ways of the Lord of this way, and hast been already condemned for thine own turning aside, by one of his Majesty's judges (2 Tim. iv. 10); and why seekest thou to bring us into the like condemnation? Besides, if we at all turn aside, our Lord the King will certainly hear thereof, and will there put us to shame, where we would stand with boldness before him.

Christian
roundeth up
Demas.

Demas cried again, that he also was one of their fraternity; and that, if they would tarry a little, he also himself would walk with them.

Chr. Then said Christian, What is thy name? Is it not the same by which I have called thee?

Demas. Yes, my name is Demas; I am the son of Abraham.

Chr. I know you: Gehazi was your great-grandfather, and Judas your father; and you have trod in their steps. It is but a devilish prank that thou usest. Thy father was hanged for a traitor, and thou deservest no better reward, 2 Kings v. 20; Matt. xxvi. 14, 15; xxvii. 3-5. Assure thyself that, when we come to the King, we will do him word of this thy behaviour. Thus they went their way.

By this time By-ends and his companions were come again within sight, and they at the first
By-ends goes
back went over to Demas. Now, whether over to Demas.
they fell into the pit by looking over the brink thereof, or whether they went down to dig, or whether they were smothered in the bottom by the damps that commonly arise, of these things I am not certain; but this I observed, that they never were seen again in the way. Then sang Christian—

By-ends and silver Demas both agree:
 One calls, the other runs, that he may be
 A sharer in his lucre; so these do
 Take up in this world, and no further go.

Now I saw that, just on the other side of this plain, the pilgrims came to a place where stood
 They see a strange monu- an old monument hard by the highway-side,
 ment. at the sight of which they were both concerned, because of the strangeness of the form thereof; for it seemed to them as if it had been a woman transformed into a shape of a pillar. Here, therefore, they stood looking and looking upon it, but could not for a time tell what they should make thereof. At last Hopeful espied written above the head thereof a writing in an unusual hand; but he being no scholar, called to Christian (for he was learned) to see if he could pick out the meaning: so he came, and after a little laying of letters together, he found the same to be this, 'Remember Lot's wife.' So he read it to his fellow; after which they both concluded that that was the pillar of salt into which Lot's wife was turned, for her looking back with a covetous heart when she was going from Sodom for safety, Gen. xix. 26. Which sudden and amazing sight gave them occasion of this discourse.

Chr. Ah, my brother! this is a seasonable sight: it came opportunely to us after the invitation which Demas gave us to come over to view the hill Lucre; and had we gone over, as he desired us, and as thou wast inclined to do, my brother, we had, for aught I know, been made ourselves, like this woman, a spectacle for those that shall come after to behold.

Hope. I am sorry that I was so foolish, and am made to wonder that I am not now as Lot's wife; for wherein was the difference betwixt her sin and mine? She only looked back; and I had a desire to go see. Let grace be adored, and let me be ashamed that ever such a thing should be in mine heart.

Chr. Let us take notice of what we see here, for our help for time to come. This woman escaped one judgment, for she fell not by the destruction of Sodom;



The Pillar of Salt.—[P. P., p. 140.]

yet she was destroyed by another, as we see she is turned into a pillar of salt.

Hope. True; and she may be to us both caution and example; caution, that we should shun her sin; or a sign of what judgment will overtake such as shall not be prevented by this caution: so Korah, Dathan, and Abiram, with the two hundred and fifty men that perished in their sin, did also become a sign or example to others to beware, Numb. xxvi. 9, 10. But above all, I muse at one thing, to wit, how Demas and his fellows can stand so confidently yonder to look for that treasure, which this woman, but for looking behind her after (for we read not that she stepped one foot out of the way), was turned into a pillar of salt; especially since the judgment which overtook her did make her an example, within sight of where they are; for they cannot choose but see her, did they but lift up their eyes.

Chr. It is a thing to be wondered at, and it argueth that their hearts are grown desperate in the case; and I cannot tell who to compare them to so fitly as to them that pick pockets in the presence of the judge, or that will cut purses under the gallows. It is said of the men of Sodom, that they were 'sinners exceedingly,' because they were sinners. 'before the Lord,'—that is, in his eyesight, and notwithstanding the kindnesses that he had showed them; for the land of Sodom was now like the garden of Eden heretofore, Gen. xiii. 10-13. This, therefore, provoked him the more to jealousy, and made their plague as hot as the fire of the Lord out of heaven could make it. And it is most rationally to be concluded, that such, even such as these are, that shall sin in the sight, yea, and that too in despite of such examples that are set continually before them, to caution them to the contrary, must be partakers of severest judgments.

Hope. Doubtless thou hast said the truth; but what a mercy is it, that neither thou, but especially I, am not made myself this example! This ministereth occasion to us to thank God, to fear before him, and always to remember Lot's wife.

I saw, then, that they went on their way to a pleasant river (*l*); which David the king called a river. 'the river of God;' but John, 'the river of the water of life,' Ps. lxxv. 9; Rev. xxii. 1; Ezek. xlvii. 1-9. Now their way lay just upon the bank of the river: here, therefore, Christian and his companion walked with great delight; they drank also of the water of the river, which was pleasant, and enlivening to their weary spirits. Besides, on the banks of this river, on either side, were

Trees by the river. The fruit and leaves of the trees.

(*l*) *The River*.—There is nothing to distinguish this river specifically, with its beautiful valley and its abundant fruits, from the other spiritual enjoyments of the pilgrims. Our pleasures are sometimes brief like the delicate plain Ease, and sometimes more prolonged like those in this valley of delights, but they are all derived from the same sources; from the Holy Scriptures, communion with God, and humble obedience to his will. The river, the valley, and the fruits, are harmonious parts of one picture of spiritual happiness. 'How excellent is thy loving kindness, O! God, therefore the children of men put their trust under the shadow of thy wings. They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures,' Ps. xxxvi. 7, 8.

These spiritual pleasures are fitly placed after the great trials of Vanity Fair and the resistance of the pilgrims to the temptations of Demas, as a reward for their fidelity.

Jonathan Edwards appears to have walked frequently in this happy valley. He tells us, 'I very frequently used to retire into a solitary place on the banks of Hudson's river, at some distance from the city, for contemplation of divine things, and secret converse with God, and had many sweet hours there. I had then, and at other times, the greatest delight in the Holy Scriptures of any book whatsoever. Oftentimes in reading it, every word seemed to touch my heart. I felt a harmony between something in my heart and those sweet and powerful words. I seemed often to see so much light exhibited by every sentence, and such a refreshing food communicated, that I could not get along in reading; often dwelling long on one sentence, to see the wonders contained in it; and yet every sentence seemed to be full of wonders.

'The sweetest joys and delights I have experienced have not been those that have arisen from a hope of my own good estate; but in a direct view of the glorious things of the Gospel. When I enjoy this sweetness, it seems to carry me above the thoughts of my own estate.

'Once I felt an ardency of soul, to be, what I know not how to express otherwise, emptied and annihilated; to be in the dust, and

green trees, that bore all manner of fruit; and the leaves of the trees were good for medicine: with the fruit of these trees they were also much delighted; and the leaves they ate to prevent surfeits, and other diseases that are incident to those that heat their blood by travels. On either side of the river was also a meadow, curiously beautified with lilies; and it was green all the year long. In this meadow they lay down, and slept; for here they might lie down safely, Ps. xxiii. 2; Isa. xiv. 30. When they awoke, they gathered again of the fruit of the trees, and drank again of the water of the river, and then lay down again to sleep. Thus they did several days and nights. Then they sang—

Behold ye how these crystal streams do glide,
To comfort pilgrims by the highway side.
The meadows green, beside their fragrant smell
Yield dainties for them; and he that can tell
What pleasant fruit, yea, leaves, these trees do yield,
Will soon sell all, that he may buy this field.

So when they were disposed to go on (for they were not, as yet, at their journey's end), they ate and drank, and departed.

Now, I beheld in my dream, that they had not journeyed far, but the river and the way for a time parted; at which they were not a little sorry; yet they durst not go out of the way. Now the way from the river was rough, and their feet tender, by reason of their travels; so the souls of the pilgrims were much discouraged because of the way, Num. xxi. 4. Wherefore, still as they went on, they wished for better way. Now, a little before them, there was on the left hand of the road a meadow, and a stile to go over into it; and that meadow is called By-path Meadow (m). Then said Christian to his fellow, If this

to be full of Christ alone; to love Him with a holy and pure love; to trust in Him; to live upon Him; to serve and follow Him; and to be perfectly sanctified and made pure with a divine and heavenly purity.

(m) *By-path Meadow*.—Mercies and trials succeed each other in the pilgrim's life as night follows day. From the Cross, Christian

meadow lieth along by our way-side, let us go over into it. Then he went to the stile to see, and, behold, a path lay along by the way, on the other side of the fence. It is according to my wish, said Christian. Here is the easiest going; come, good Hopeful, and let us go over.

Hope. But how if this path should lead us out of the way?

Chr. That is not like, said the other. Look, doth it not go along by the way-side? So Hopeful, being persuaded by his fellow, went after him over the stile (n). When they were gone over, and

were got into the path, they found it very easy for their feet; and withal, they, looking before them, espied a man walking as they did (and his name was Vain-confidence) (o): so they called after him, and asked him whither that way led. He said, To the Celestial Gate. Look

See what it is too suddenly to fall in with strangers.

passed to the Hill Difficulty, from the Hill Difficulty to the House Beautiful, from that solace of pilgrims to the valley of Humiliation and the combat with Apollyon, and from the Meadow curiously beautified with lilies, to By-path Meadow, by a rough road, where they parted for a time from the river. As the river indicates the spiritual refreshments of the pilgrim, the departure from thence, and the rough road refer to those seasons when we are engaged in hard labours or trials.

(n) *The Stile.*—It is not always easy to discover the path of duty, and where two paths seem almost equally straight, our weakness tempts us to choose the pleasantest. The flesh, in such circumstances, is a dangerous counsellor. The Scripture and prayer are surer guides, Pro. vi. 22, 23, Ps. xxxvii. 5. In the present case, both pilgrims knew that the rough way was a right road, if not the right road. One of them thought they ought to keep by it, and the other only hoped the way over the stile would not mislead them; the path of duty was therefore very plain. It was the roughness of the way which tempted Christian to leave it; when in a better frame he recognised the narrow way by its difficulties; for when the children of the spies tried to turn him back by a dismal account of the horrors of the valley, he replied to them, 'I perceive not yet by what you have said, but that this is my way to the desired heaven.'

(o) *Vain-confidence.*—It is better to be without a guide, than to have a bad one. Christian ought to have been wiser than to follow the first man who told him he was on his way to heaven; but we readily believe what we wish to believe. The end of Vain Confi-

said Christian, did not I tell you so? By this you may see we are right. So they followed, and he went before them. But, behold, the night came on, and it grew very dark, so that they that were behind lost the sight of him that went before (*p*).

He, therefore, that went before (Vain-confidence by name), not seeing the way before him, fell into a deep pit (Isa. ix. 16), which was on ^{A pit to catch the vain-glorious in.} purpose there made by the prince of those grounds, to catch vain-glorious fools withal, and was dashed in pieces with his fall.

Now Christian and his fellow heard him fall; so they called to know the matter; but there was none to answer, only they heard a groaning. Then said Hopeful, Where are we now? Then was his fellow silent, as mistrusting that he had led him out of the way; and now it began to rain, and thunder, and lighten, in a very dreadful manner; and the water rose amain.

Then Hopeful groaned in himself, saying,

Oh, that I had kept on my way!

Reasoning
between Chris-
tian and Hope-
ful.

Chr. Who could have thought that this path should have led us out of the way?

Hope. I was afraid on it at the very first, and therefore gave you that gentle caution. I would have spoken plainer, but that you are older than I.

Chr. Good brother, be not offended; I am sorry I have brought thee out of the way, and that I have put thee into such

Christian's
repentance for
leading of his
brother out of
the way.

dence shows us that we are not saved by believing we are saved; and that it is possible to be quite sincere, and yet be on the road to destruction. 'There is a way which seemeth right unto a man, but the end thereof are the ways of death,' Prov. xiv. 12, Deu. xxix. 19, Prov. xxviii. 26. Our salvation is to be obtained by believing and following Christ alone.

(*p*) *Christian and Hopeful in darkness.*—The night and darkness, the rain, thunder, and lightning, the rising of the waters, and their danger of being drowned, are one picture, in which the distress of the soul after having fallen into sin, the upbraidings of conscience, and the condemnation of God's law, are described. 'My life is spent with grief, and my years with sighing; my strength faileth because of mine iniquity, and my bones are consumed,'

Ps. lxxi. 10.

imminent danger. Pray, my brother, forgive me; I did not do it of an evil intent (*q*).

Hope. Be comforted, my brother, for I forgive thee; and believe, too, that this shall be for our good.

Chr. I am glad I have met with a merciful brother: but we must not stand thus; let us try to go back again.

Hope. But, good brother, let me go before.

Chr. No, if you please, let me go first, that, if there be any danger, I may be first therein; because by my means we are both gone out of the way.

Hope. No, said Hopeful, you shall not go first; for your mind being troubled may lead you out of the way again.—Then, for their encouragement, they heard the voice of one saying, 'Set thine heart toward the highway, even the way which thou wentest: turn again,' Jer. xxxi. 21 (*r*). But by this time the waters were greatly

They are in danger of drowning as they go back. risen, by reason of which the way of going back was very dangerous. (Then I thought that it is easier going out of the way, when we are in, than going in when we are out.) Yet they adventured to go back; but it was so dark, and the flood was so high, that in their going back they had like to have been drowned nine or ten times (*s*).

(*q*) *Their penitence.*—The gentle manner in which Hopeful reproves Christian, and Christian's penitence, are not only admirable examples, but illustrate the genuine humility of both. When the Lord God said to Adam, 'Hast thou eaten of the tree whereof I commanded thee that thou shouldest not eat?' he threw the blame on Eve, 'The woman whom thou gavest to be with me, she gave me of the tree, and I did eat.' And Eve in her turn cast the blame on the serpent, 'The serpent beguiled me, and I did eat.'

(*r*) *They are encouraged.*—The voice crying, 'Let thine heart be toward the highway,' illustrates the exceeding grace of God towards his wandering children. As soon as we begin to return to God, he returns to us. 'I will hear their backsliding, I will love them freely, for mine anger is turned away,' Hos. xiv. 4.

(*s*) *Their danger.*—The difficulty they have in retracing their steps illustrates what all experience—that one false step involves innumerable evils, and that by one sin we may throw a cloud over our prospects for many years. 'As a bird that wandereth from her nest, so is a man that wandereth from his place,' Prov. xxvii. 8.

Neither could they, with all the skill they had, get again to the stile that night. Wherefore, at last lighting under a little shelter, they sat down there until the day-break; but, being weary, they fell asleep (t). Now there was, not far from the place where they lay, a castle called Doubting Castle, the owner whereof was Giant Despair (u); and it was in his grounds they now were sleeping: wherefore he, getting up in the morning early and walking up and down in his fields, caught Christian and Hopeful asleep in his grounds. Then, with a grim and surly voice, he bid them awake; and asked them whence they were, and what they did in his grounds. They told

They sleep in the grounds of Giant Despair.

He finds them in his grounds, and carries them to Doubting Castle.

'Thou makest me to possess the iniquities of my youth,' Job xiii. 26.

* The way seems dark about me overhead,
The clouds have long since met in gloomy spread;
And when I looked to see the day break through,
Cloud after cloud came up with volume new.
And in that shadow I have passed along,
Feeling myself grow weak as it grew strong,
Walking in doubt, and searching for the way,
And often at a stand, as now to-day.
It may be that my way doth seem confused
Because my heart of Thy way is afraid;
Because my eyes have constantly refused
To see the only opening Thou hast made,
Because my will would cross some flowery plain,
Where Thou hast thrown a hedge from side to side;
And turneth from the stony path of pain,
Its trouble or its ease, not even tried.'

(t) *They Sleep.*—To understand the nature of their sin, we have only to remember that, while uncertain of the road, and indeed on forbidden ground, they fell asleep. They were like Jonah in the ship, and might have been addressed in the same terms, 'What meanest thou, O sleeper? arise, call upon thy God.' It was a more dangerous sleep than that of Christian in the harbour of the Hill Difficulty, which might be called a sleep on the way of holiness; whereas, this was a sleep in the way of sin. 'Wherefore, he saith, awake thou that sleepest, and arise from the dead, and Christ shall give thee light,' Eph. v. 14.

(u) *Giant Despair and Doubting Castle.*—What is represented in the scenes which follow, is the despair which overtakes a Christian who has deliberately abandoned the path of righteousness, as the pilgrims did in crossing the stile; who has listened to treacherous counsel, as they did in following Vain Confidence; who, when he discovers his sin, does not perseveringly return from his evil ways,

him they were pilgrims, and that they had lost their way. Then said the giant, You have this night trespassed on me, by trampling in and lying on my grounds, and therefore you must go along with me. So they

but falls into a state of sloth and apathy, as the pilgrims did in sleeping on forbidden ground.

To make the picture more impressive, Despair is described as a giant, and his house Doubting Castle, his wife being Diffidence, who at night, when dark thoughts most readily haunt the mind, excites him to fresh cruelties against his victims. The dungeon into which they were cast without food or friends; his rating them and beating them with his crab-tree cudgel; his suggestion that they should make away with themselves, an advice which Christian twice proposes to follow; Christian's swoon; and the ghastly bones and skulls exhibited to the pilgrims by the giant, are all harmonious parts of the same dark picture.

The blackness of these scenes is slightly relieved, and yet rendered more striking, by one or two touches, which, at the same time, prepare us for the final release of the pilgrims. These are the fits into which Giant Despair fell on sunny days, when some light from heaven shone in on their misery; and the resolve of Hopeful, 'If ever he has another of his fits, I am resolved to pluck up the heart of a man, and try my utmost to get from under his hand;' and his exhortations to Christian to play the man as he did at Vanity Fair.

The difference between Christian and Hopeful's more sanguine character is well brought out. Christian is a man, liable, from his highly imaginative temperament at every stage of his history, to the liveliest or the saddest emotions. None so happy as he, and none so miserable. Hence it is on him the full weight of this despair falls. The whole description is best illustrated from Bunyan's own experience.

'The most free, and full, and gracious words of the Gospel,' he says, 'were the greatest torment to me; yea, nothing so afflicted me as the thoughts of Jesus Christ; because I had cast Him off brought forth the villany of my sin, and my loss by it to my mind; nothing did twinge my conscience like this. Every time that I thought of the Lord Jesus, of the grace, love, goodness, kindness, gentleness, meekness, death, blood, promises, and blessed exhortations, comforts and consolations, it went to my soul like a sword; for still these thoughts would make place for themselves in my heart: Ay, this is the Jesus, the loving Saviour, the Son of God, whom you have parted with, whom you have slighted, despised and abused. This is the only Saviour that could so love sinners as to wash them from their sins in His own most precious blood; but you have no part nor lot in this Jesus; you have put Him from you; you have said in your heart 'Let Him go if He will.' Now,





In the Castle of the Giant Despair,—[P. P., p. 149.]

were forced to go, because he was stronger than they. They also had but little to say, for they knew themselves in a fault. The giant, therefore, drove them before him, and put them into his castle, into a very dark dungeon, nasty and stinking to the spirits of these two men. Here, then, they

The grievous-
ness of their
imprisonment.

therefore, you are severed from Him; you have severed yourself from Him. Behold His goodness then, but yourself be no partaker of it.'

'O, thought I, what have I lost? what have I parted with? what has disinherited my poor soul. O, it is sad to be destroyed by the grace and mercy of God; to have the Lamb, the Saviour, turn Lion and destroyer, Rev. vi. 16, 17.'

'Now,' also the tempter began afresh to mock my soul another way, saying 'That Christ indeed did pity my case, and was sorry for my loss; but forasmuch as I had sinned and transgressed as I had done, He could by no means help me, nor save me from what I feared; for my sin was not of the nature of theirs for whom He bled and died; neither was it counted with those that were laid to his charge when he hanged on the tree; therefore, unless He should come down from Heaven, and die anew for this sin, though indeed He did greatly pity me, yet I could have no benefit of Him.'

'These thoughts would so confound me, and imprison me, and tie me up from faith, that I knew not what to do. But O, I thought that He would come down again. O, that the work of man's redemption was yet to be done by Christ. How would I pray Him and entreat Him to count and reckon this sin amongst the rest for which he died. But this Scripture would strike me down as dead, 'Christ, being raised from the dead, dieth no more.'

'O, the unthought of imaginations, frights, fears, and terrors, that are affected by a thorough application of guilt, yielding to desperation. This is the man that hath his dwelling among the tombs with the dead.'

'One day I walked to a neighbouring town, and sat down upon a settle in the street, and fell into a very deep pause, about the most fearful state my sin had brought me to; and after long musing I lifted up my head, but methought I saw as if the sun that shineth in the heavens did grudge to give light, and as if the very stones in the streets and tiles upon the houses did bend themselves against me, because I had sinned against my Saviour.'

Newton's description of the 'tempter's power' is conceived in a similar spirit.

'Loud in my ears a charge he read,
(My conscience witnessed all he said),
My long black list of outward sin,
Then bringing forth my heart to view,
Too well what's hidden there he knew,
He showed me ten times worse within.'

lay from Wednesday morning till Saturday night, without one bit of bread, or drop of drink, or light, or any to ask how they did: they were, therefore, here in evil case, and were far from friends and acquaintance, Ps. lxxxviii. 18. Now in this place Christian had double sorrow, because it was through his unadvised counsel that they were brought into this distress.

Now, Giant Despair had a wife, and her name was Diffidence. So when he was gone to bed, he told his wife what he had done; to wit, that he had taken a couple of prisoners and cast them into his dungeon, for trespassing on his grounds. Then he asked her also what he had best to do further to them. So she asked him what they were, whence they came, and whither they were bound; and he told her. Then she counselled him that when he arose in the morning he should beat them without any mercy. So, when he arose, he getteth him a grievous crab-tree cudgel, and goes down into the dungeon to them, and there first falls to rating of them as if they were dogs, although they never gave him a word of distaste. Then he falls upon them,

On Thursday
Giant Despair
beats his prisoners.

and beats them fearfully, in such sort that they were not able to help themselves, or to turn them upon the floor. This done, he withdraws, and leaves them, there to console their misery, and to mourn under their distress. So all that day they spent the time in nothing but sighs and bitter lamentations. The next night, she, talking with her husband further about them, and understanding they were yet alive, did advise him to counsel them to make away themselves.

On Friday
Giant Despair
counsels them
to kill themselves.

So, when morning was come, he goes to them in a surly manner as before, and perceiving them to be very sore with the stripes that he had given them the day before, he told them, that since they were never like to come out of that place, their only way would be forthwith to make an end of themselves, either with knife, halter, or poison: For why, said he, should you choose life, seeing it is attended with so much bitterness? But they desired him to let them go. With that he looked ugly

upon them, and rushing to them, had doubtless made an end of them himself, but that he fell into one of his fits (for he sometimes, in ^{The giant sometimes has} sunshiny weather, fell into fits), and lost ^{fits.} for a time the use of his hands. Wherefore he withdrew, and left them as before, to consider what to do. Then did the prisoners consult between themselves, whether it was best to take his counsel or no; and thus they began to discourse.

Chr. Brother, said Christian, what shall we do? Th life that we now live is miserable. For my ^{Christian} part I know not whether it is best to live ^{crushed.} thus, or to die out of hand. 'My soul chooseth strangling rather than life;' and the grave is more easy for me than this dungeon! Job vii. 15. Shall we be ruled by the giant? (*v*)

Hope. Indeed, our present condition is dreadful, and

(*v*) *Christian Crushed.*—'As a matter of fact,' says a modern writer, 'thereare, we apprehend, very few who have not been conscious of sudden and almost unaccountable disturbances of the intellectual atmosphere. In these momentary fluctuations, whether arising from moral or physical causes, as from nervous depression, or a fit of melancholy, or an attack of pain, or harassing anxieties, or the loss of friends, or their misfortunes or calamities, or, above all, from *conscious neglect of duty*, a man shall sometimes feel as if he had lost sight even of those primal truths on which he has been accustomed to gaze as on the stars of the firmament—bright, serene, and unchangeable; even such truths as the existence of God, his paternal government of the world, and the divine origin of Christianity.'

'In these moods, objections which he thought had long since been dead and buried, start again into sudden existence. They do more; like the escaped genius of the Arabian Nights, who rises from the little bottle, in which he had been imprisoned, in the shape of a thin smoke, which finally assumes gigantic outlines, and towers to the skies, these flimsy objections dilate into monstrous dimensions, and fill the whole sphere of mental vision.'

'There is a momentary eclipse of that light in which the soul seemed to dwell; a momentary vibration of that judgment which we so often flattered ourselves was poised for ever. Yet this no more argues the want of habitual faith than the variations of the compass argue the severance of the connection between the magnet and the pole; or than the oscillations of the rocking stone argue that the solid mass can be heaved from its bed. A child may shake, but a giant cannot overturn it.'

leath would be far more welcome to me than thus
Hopeful comforts him. Lord of the country to which we are going
hath said, 'Thou shalt do no murder;' no, not to another
man's person; much more, then, are we forbidden to
take his counsel to kill ourselves. Besides, he that kills
another, can but commit murder upon his body; but for
one to kill himself, is to kill body and soul at once.
And, moreover, my brother, thou talkest of ease in the
grave; but hast thou forgotten the hell whither for cer-
tain the murderers go? for 'no murderer hath eternal
life,' &c. And let us consider, again that all the law is
not in the hand of Giant Despair. Others, so far as I
can understand, have been taken by him, as well as we,
and yet have escaped out of his hands. Who knows
but that God, that made the world, may cause that
Giant Despair may die? or that, at some time or other,
he may forget to lock us in? or that he may, in a short
time, have another of his fits before us, and may lose
the use of his limbs? and if ever that should come to
pass again, for my part, I am resolved to pluck up the
heart of a man, and to try my utmost to get from under
his hand. I was a fool that I did not try to do it be-
fore; but, however, my brother, let us be patient, and
endure a while. The time may come that may give
us a happy release; but let us not be our own murderers.
With these words Hopeful at present did moderate the
mind of his brother; so they continued together (in the
dark) that day, in their sad and doleful condition.

Well, towards evening, the giant goes down into the
dungeon again, to see if his prisoners had taken his
counsel: but when he came there he found them alive;
and, truly, alive was all, for now, what for want of
bread and water, and by reason of the wound they re-
ceived when he beat them, they could do little but
breathe. But, I say, he found them alive; at which he
fell into a grievous rage, and told them that, seeing they
had disobeyed his counsel, it should be worse with them
than if they had never been born.

At this they trembled greatly, and I think that Chris-

tian fell into a swoon ; but, coming a little to himself again, they renewed their discourse about the giant's counsel ; and whether yet they had best to take it or no. Now Christian again seemed to be for doing it ; but Hopeful made his second reply as followeth :

Hope. My brother, said he, rememberest thou not how valiant thou hast been heretofore ?

Apollyon could not crush thee, nor could all that thou didst hear, or see, or feel, in the Valley of the Shadow of Death. What

Hopeful comforts him again, by calling former things to remembrance.

hardship, terror, and amazement, hast thou already gone through ! and art thou now nothing but fear ? Thou seest that I am in the dungeon with thee, a far weaker man by nature than thou art ; also, this giant has wounded me as well as thee, and hath also cut off the bread and water from my mouth ; and with thee I mourn without the light. But let us exercise a little more patience : remember how thou playedst the man at Vanity Fair, and wast neither afraid of the chain, nor cage, nor yet of bloody death. Wherefore let us at least to avoid the shame that becomes not a Christian to be found in) bear up with patience as well as we can.

Now, night being come again, and the giant and his wife being in bed, she asked him concerning the prisoners, and if they had taken his counsel. To which he replied, They are sturdy rogues ; they choose rather to bear all hardship, than to make away themselves. Then said she, Take them into the castle-yard to-morrow, and show them the bones and skulls of those thou hast already despatched, and make them believe, ere a week comes to an end, thou also wilt tear them in pieces, as thou hast done their fellows before them.

So when the morning was come, the giant goes to them again, and takes them into the castle-yard, and shows them, as his wife had bidden him. These, said he, were pilgrims, as you are, once, and they trespassed in my grounds, as you have done ; and when I

On Saturday the giant threatened that shortly he would pull them in pieces.

thought fit, I tore them in pieces: and so, within ten days, I will do you. Go, get you down to your den again; and with that he beat them all the way thither. They lay, therefore, all day on Saturday in a lamentable case, as before. Now, when night was come, and when Mrs Diffidence and her husband the giant, were got to bed, they began to renew their discourse of their prisoners; and, withal, the old giant wondered that he could neither by his blows nor his counsel bring them to an end. And with that his wife replied, I fear, said she, that they live in hope that some will come to relieve them, or that they have picklocks about them, by the means of which they hope to escape. And sayest thou so, my dear? said the giant; I will therefore search them in the morning.

Well, on Saturday, about midnight, they began to pray, and continued in prayer till almost break of day (*w*).

Now, a little before it was day, good Christian, as

A key in
Christian's
bosom, called
Promise, opens
any lock in
Doubting
Castle.

one half amazed, brake out in this passionate speech: What a fool, quoth he, am I, thus to lie in a stinking dungeon, when I may as well walk at liberty (*x*)! I have a key in my bosom, called Promise, that

(*w*) *The Pilgrims pray.*—They had spent from Wednesday to Saturday without prayer, for sin makes men afraid of God, from the consciousness that if we regard iniquity in our heart the Lord will not hear us, Ps. lxxvi. 18; Gen. iii. 8. Thus Bunyan writes, 'Wherefore, still my life hung in doubt before me, not knowing which way I should tip; only this I found my soul desire, even to cast itself at the foot of grace by prayer and supplication! But 'twas hard for me now, to have the face to pray to this Christ for mercy, against whom I had thus most vilely sinned: 'twas hard work, I say, to offer to look to Him in the face, against whom I had so vilely sinned: and, indeed, I have found it as difficult to come to God by prayer, after backsliding from Him, as to do any other thing.'

(*x*) *The Prayers answered.*—The prayers were offered at midnight on Saturday in the deepest darkness; they are persevered in, for it was now the Lord's day, which is so full of encouragement, and light breaks on their souls before it dawned on the earth. 'I called upon Thy name, O Lord, out of the low dungeon. Thou hast

will, I am persuaded, open any lock in Doubting Castle. Then said Hopeful, That is good news, good brother, pluck it out of thy bosom, and try.

Then Christian pulled it out of his bosom, and began to try at the dungeon door, whose bolt (as he turned the key) gave back, and the door flew open with ease, and Christian and Hopeful both came out (y). Then he went to the outward door that leads into the castle-yard, and with his key opened that door also. After.

heard my voice; hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon Thee: Thou saidst, fear not. O Lord, Thou hast pleaded the causes of my soul: Thou hast redeemed my life,' Lam. iii. 55-58.

'Lord, what a change within us, one short hour
Spent in Thy presence will prevail to make;
What heavy burdens from our burdens take;
What parched grounds refresh as with a stream;
We kneel, and all around us seems to lower;
We rise, and all the distant and the near,
Stand forth in sunny outline, brave and clear;
We kneel, how weak—we rise, how full of power;
Why, therefore, should we do ourselves that wrong,
Or others—that we are not always strong,
That we are ever overborne with care,
That we should ever weak or heartless be,
Anxious or troubled, when with us is prayer;
And joy and strength and courage are with Thee.

(y) *The Deliverance*.—The manner in which the key called Promise opened the locks of Doubting Castle, Bunyan explains in his own autobiography. 'In the bitterness of my soul, I said to myself, how can God comfort such a wretch as I? I had no sooner said it, but this returned upon me, as an echo doth answer a voice, 'This sin is not unto death.' The fitness of the word, the rightness of the timing of it, the power, and sweetness, and light, and glory that came with it were marvellous to me to find.

'The next day at evening, being under many fears, I went to seek the Lord; and as I prayed, I cried, and my soul cried to Him in these words with strong cries; 'O Lord, I beseech thee, show me that thou hast loved me with an everlasting love,' Jer. xxxi. 3. I had no sooner said it, but with sweetness this returned upon me as an echo, 'I have loved thee with an everlasting love.' Now I went to bed in quiet; also when I awoke the next morning it was fresh upon my soul, and I believed it.

'One day as I was in a meeting of God's people, full of sadness and terror, for my fears again were strong upon me; these words did with great power suddenly break in upon me, 'My grace is sufficient for thee,' three times over: and O, methought that every word was a mighty word unto me; as 'My,' and 'grace,' and 'sufficient,' and 'for thee.'

he went to the iron gate, for that must be opened too; but that lock went desperately hard; yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar (2), and to engrave upon the side thereof this sentence, 'Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims.' Many, therefore, that followed after, read what was written, and escaped the danger. This done they sang as follows:—

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care
Lest heedlessness makes them, as we, to fare;
Lest they, for trespassing, his prisoners are,
Whose castle's Doubting, and whose name's Despair.

The Delect- They went then till they came to the
able Mountains. Delectable Mountains; which mountains

The highly dramatic manner in which Bunyan represents himself as hearing voices, and having words suddenly brought home to him, is not to be too literally understood, and our comfort must not be confided to anything so uncertain. The promises are to be found in the *written word*, and he who seeks them there, will find them if he seeks them in prayer.

(2) *The Pillar*.—The inscription may be supplemented by a passage from Scripture:—'With many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that standeth take heed lest he fall.' 1 Cor. x 5, 12.

belong to the Lord of that hill, of which we have spoken before: so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vine-^{They are refreshed in the mountains.} Now there were on the top of these mountains Shepherds feeding their flocks (a), and they stood by the highway side. The pilgrims, therefore, went to them, and leaning upon their staves (as is common with weary pilgrims, when they stand to talk with any by the way), they asked, Whose ^{Talk with the Shepherds.} Delectable Mountains are these? and whose be the sheep that feed upon them (b)?

Shep. These mountains are Immanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them, John x. 11.

Chr. Is this the way to the Celestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any but those who shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe; 'but the transgressors shall fall therein,' Hos. xiv. 9.

(a) *The Shepherds.*—These are Christian ministers, under-shepherds of the Good Shepherd, whose duty is thus described:—'I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick,' Ezek. xxxiv. 15, 16.

(b) *The Delectable Mountains.*—These represent a resting place in the pilgrim's life, during which he enjoys peace both without and within; and has much instructive intercourse with Christian ministers and brethren; and is filled with hope of everlasting glory. 'I knew a rich mammonist,' says Case, 'that would once a day take all his bags of silver and gold out of his trunks, and laying them in several heaps upon a large table, would go to the utmost end of the room, and there having glutted his eyes with so delightful an object for a good while, would all on a sudden take his run to the table, and with out-stretched arms, gathering all into one vast heap, as a man overcome and distracted with joy, cry out, 'All is mine, all is mine.' Why may not the children of the kingdom rejoice in

he went to the iron gate, for that must be opened too; but that lock went desperately hard; yet the key did open it. Then they thrust open the gate to make their escape with speed; but that gate, as it opened, made such a creaking, that it waked Giant Despair, who, hastily rising to pursue his prisoners, felt his limbs to fail, for his fits took him again, so that he could by no means go after them. Then they went on, and came to the King's highway, and so were safe, because they were out of his jurisdiction.

Now, when they were gone over the stile, they began to contrive with themselves what they should do at that stile, to prevent those that should come after from falling into the hands of Giant Despair. So they consented to erect there a pillar (*z*), and to engrave upon the side thereof this sentence, 'Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims.' Many, therefore, that followed after, read what was written, and escaped the danger. This done they sang as follows:—

Out of the way we went, and then we found
What 'twas to tread upon forbidden ground:
And let them that come after have a care
Lest heedlessness makes them, as we, to fare;
Lest they, for trespassing, his prisoners are,
Whose castle's Doubting, and whose name's Despair.

The Delect- They went then till they came to the
able Mountains. Delectable Mountains; which mountains

The highly dramatic manner in which Bunyan represents himself as hearing voices, and having words suddenly brought home to him, is not to be too literally understood, and our comfort must not be confided to anything so uncertain. The promises are to be found in the *written word*, and he who seeks them there, will find them if he seeks them in prayer.

(2) *The Pillar*.—The inscription may be supplemented by a passage from Scripture:—'With many of them God was not well pleased; for they were overthrown in the wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted; and they are written for our admonition, upon whom the ends of the world are come. Wherefore, let him that standeth take heed lest he fall.' 1 Cor. x 5. 12.

belong to the Lord of that hill, of which we have spoken before: so they went up to the mountains, to behold the gardens and orchards, the vineyards and fountains of water; where also they drank and washed themselves, and did freely eat of the vineyards. Now there were on the top of these mountains Shepherds feeding their flocks (*a*), and they stood by the highway side. The pilgrims, therefore, went to them, and leaning upon their staves (as is common with weary pilgrims, when they stand to talk with any by the way), they asked, Whose Delectable Mountains are these? and whose be the sheep that feed upon them (*b*)?

They are refreshed in the mountains.

Talk with the Shepherds.

Shep. These mountains are Immanuel's Land, and they are within sight of his city; and the sheep also are his, and he laid down his life for them, John x. 11.

Chr. Is this the way to the Celestial City?

Shep. You are just in your way.

Chr. How far is it thither?

Shep. Too far for any but those who shall get thither indeed.

Chr. Is the way safe or dangerous?

Shep. Safe for those for whom it is to be safe; 'but the transgressors shall fall therein,' Hos. xiv. 9.

(*a*) *The Shepherds.*—These are Christian ministers, under-shepherds of the Good Shepherd, whose duty is thus described:—'I will feed my flock, and I will cause them to lie down, saith the Lord God. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick,' Ezek. xxxiv. 15, 16.

(*b*) *The Delectable Mountains.*—These represent a resting place in the pilgrim's life, during which he enjoys peace both without and within; and has much instructive intercourse with Christian ministers and brethren; and is filled with hope of everlasting glory. 'I knew a rich mammonist,' says Case, 'that would once a day take all his bags of silver and gold out of his trunks, and laying them in several heaps upon a large table, would go to the utmost end of the room, and there having glutted his eyes with so delightful an object for a good while, would all on a sudden take his run to the table, and with out-stretched arms, gathering all into one vast heap, as a man overcome and distracted with joy, cry out, 'All is mine, all is mine.' Why may not the children of the kingdom rejoice in

Chr. Is there in this place any relief for pilgrims that are weary and faint in the way?

Shep. The Lord of these mountains hath given us a charge, 'not to be forgetful to entertain strangers' (Heb. xiii. 2); therefore the good of the place is before you.

I saw also in my dream, that when the Shepherds perceived that they were wayfaring men, they also put questions to them (to which they made answer, as in other places), as, Whence came you? and, How got you into the way? and, By what means have you so persevered therein? for but few of them that begin to come hither do show their face on these mountains. But

The Shepherds when the Shepherds heard their answers, welcome them. being pleased therewith, they looked very lovingly upon them, and said, Welcome to the Delectable Mountains.

The Shepherds, I say, whose names were Knowledge, Experience, Watchful, and Sincere, The names of the Shepherds. took them by the hand, and had them to their tents, and made them partake of that which was ready at present. They said, moreover, We would that ye should stay here a while, to be acquainted with us; and yet more to solace yourselves with the good of these Delectable Mountains. They then told them,

hope of the glory of God? and collecting these treasures of glory into several heaps, and embracing them with the arms of faith, cry out in an holy ecstasy, 'All is mine, all is mine.'

'Thus far the Lord has led us, in darkness and in day,
Thro' all the varied stages of the narrow homeward way;
Long since He took that journey, He trod that path alone;
Its trials and its dangers full well Himself hath known.
Thus far the Lord hath led us; the promise has not failed,
The enemy encountered oft has never quite prevailed;
The shield of faith has turned aside or quenched each fiery dart,
The spirit's sword in weakest hands has forced him to depart.
Thus far the Lord hath led us; our need hath been supplied,
And mercy has encompassed us about on every side;
Still falls the daily manna, the pure rock fountains flow,
And many flowers of love and hope along the wayside grow.
Calmly we look behind us on joys and sorrows past,
We know that all is mercy now, and shall be well at last.
Calmly we look before us; we fear no future ill,
Enough for safety and for peace, if thou art with us still.
We have a home in heaven, how cheering is the thought,
How bright the expectations which God's own word has taught;
With eager hearts we hasten the promised bliss to share,
We have no home but heaven—Oh! would that we were there.'

that they were content to stay. So they went to their rest that night, because it was very late.

Then I saw in my dream, that in the morning the Shepherds called up Christian and Hopeful to walk with them upon the mountains. So they went forth with them, and walked a while, having a pleasant prospect on every side. Then said the Shepherds one to another, Shall we show these pilgrims some wonders? So when they had concluded to do it, they had them first to the top of a hill called Error, which was very steep on the furthest side, and bid them look down to the bottom (c). So Christian and Hopeful looked down, and saw at the bottom several men dashed all to pieces by a fall that they had from the top. Then said Christian, What meaneth this? The Shepherds answered,

(c) *The Mountain of Error.*—We are enjoined in Scripture to 'be ready always to give an answer to every man that asketh us a reason of the hope that is in us;' but we must beware of attempting to push our investigations beyond the limits of revelation. 'It is absolutely impossible that a true religion should not present a great number of mysteries. If it is true, it ought to teach more truths, respecting God and divine things, than any other—than all others together; but each of these truths has a relation to the infinite, and by consequence borders on a mystery. Behold God in nature. The more he gives us to contemplate, the more he gives to astonish. To each creature is attached some mystery. Each grain of sand is an abyss. Now, shall not mysteries multiply with discoveries? With each new day shall we not see associated a new night? And shall we not purchase an increase of knowledge with an increase of ignorance? It is thus clearly necessary that Christianity should, more than any other religion, be mysterious, simply because it is true. Like mountains which, the higher they are, cast the larger shadows, the Gospel is more obscure and mysterious on account of its sublimity.'

'Men have puzzled themselves,' says Newton, 'about the origin of evil; I observe there is evil, and that there is a way to escape it; and with this I begin and end.'

A person in Lochwinnoch, whose life had not been consistent with that of a genuine Christian, was nevertheless a great speculator in divinity; and even on his death-bed perplexed himself with knotty questions. A friend visiting him, said, 'Ah! William, this is the decree you have at present to do with—'He that believeth, shall be saved; he that believeth not, shall be damned.'

Have you not heard of them that were made to err, by hearkening to Hymeneus and Philetus, as concerning the faith of the resurrection of the body, 2 Tim. ii. 17, 18? They answered, Yes. Then said the Shepherds, Those that you see lie dashed in pieces at the bottom of this mountain are they; and they have continued to this day unburied, as you see, for an example to others to take heed how they clamber too high, or how they come too near the brink of this mountain.

Then I saw that they had them to the top of another mountain, and the name of that is Caution, Mount Caution.

and bid them look afar off: which when they did, they perceived, as they thought, several men walking up and down among the tombs that were there; and they perceived that the men were blind, because they stumbled sometimes upon the tombs, and because they could not get out from among them. Then said Christian, What means this? The Shepherds then answered, Did you not see, a little below these mountains, a stile that led into a meadow, on the left hand of this way? They answered, Yes. Then said the Shepherds, From that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair; and these (pointing to them among the tombs) came once on pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and there were taken by Giant Despair, and cast into Doubting Castle; where, after they had been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he has left them to wander to this very day, that the saying of the wise man might be fulfilled, 'He that wandereth out of the way of understanding shall remain in the congregation of the dead,' Prov. xxi. 16. Then Christian and Hopeful looked upon one another with tears gushing out, but yet said nothing to the Shepherds.

Then I saw in my dream, that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and

bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard there a rumbling noise, as of fire, and a cry of some tormented, and that they ^{A by-way to} smelt the scent of brimstone. Then said ^{hell.}

Christian, What means this? The Shepherds told them, This is a by-way to hell,—a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their Master, with Judas; such as blaspheme the gospel, with Alexander; and that lie and dissemble, with Ananias and Sapphira his wife.

Hope. Then said Hopeful to the Shepherds, I perceive that these had on them, even every one, a show of pilgrimage, as we have now; had they not?

Shep. Yes, and held it a long time too.

Hope. How far might they go on in pilgrimage in their days, since they, notwithstanding, were thus miserably cast away?

Shep. Some further, and some not so far as these mountains.

Then said the pilgrims one to another, We have need to cry to the Strong for strength.

Shep. Ay, and you will have need to use it, when you have it, too!

By this time the pilgrims had a desire to go forward, and the shepherds a desire they should; so they walked together towards the end of the mountains. Then said the Shepherds one to another, Let us here show to the pilgrims the gates of the Celestial City, if they have skill to look through our perspective glass (b).

The pilgrims then lovingly accepted the motion: so they had them to the top of a high hill called Clear, and gave them their glass to look.

The Shepherds' perspective glass.

The Hill Clear

(b) *The Perspective Glass.*—It must have been in a clear day, and when Paul's faith was very strong, that he said, 'I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me,' 2 Tim. iv. 6-8.

Then they essayed to look, but the remembrance of
The fruits of servile fear. that last thing that the Shepherds had
 shown them, made their hands shake (c),
 by means of which impediment they could not look
 steadily through the glass; yet they thought they saw
 something like the gate, and also some of the glory of
 the place. Then they went away and sang this song:—

Thus by the Shepherds secrets are revealed,
 Which from all other men are kept concealed.
 Come to the Shepherds, then, if you would see
 Things deep, things hid, and that mysterious be.

When they were about to depart, one of the Shep-
A two-fold caution. herds gave them a note of the way; another
 of them bid them beware of the Flatterer;
 the third bid them take heed that they sleep not upon
 the Enchanted Ground; and the fourth bid them God-
 speed. So I awoke from my dream.

And I slept, and dreamed again, and saw the same
 two pilgrims going down the mountains along the
The country of Conceit, out of which came Ignorance. highway towards the city. Now, a little
 below these mountains, on the left hand,
 lieth the country of Conceit; from which
 country there comes into the way in which the pilgrims
 walked a little crooked lane. Here, therefore, they met
 with a very brisk lad, that came out of that country;
 and his name was Ignorance (d). So Christian asked him
 from what parts he came, and whither he was going?

(c) *Their hands shake.*—'Bunyan tells us,' says one, 'that when
 his pilgrims, under the perturbation produced by previous terrible
 visions, turned the perspective glass towards the Celestial City,
 their hands shook, so that they could not steadily look through the
 instrument; yet they *thought* they saw something like the gate,
 and also some of the glory of the place. It is even so with many
 of the moods in which other pilgrims attempt to gaze in the same
 direction; a deep haze seems to have settled over the golden
 pinnacles and the gates of pearl; they for a moment doubt whether
 what others declare they have seen, and what they flatter them-
 selves they have seen themselves, be anything else than a gorgeous
 vision in the clouds; and faith is no longer the substance of things
 hoped for, and the evidence of things not seen.'

(d) *Ignorance.*—Ignorance's ideas of the way of salvation are very

Ignor. Sir, I was born in the country that lieth off there a little on the left hand, and I am going to the Celestial City.

Christian and Ignorance have some talk.

Chr. But how do you think to get in at the gate? for you may find some difficulty there.

Ignor. As other good people do, said he.

Chr. But what have you to show at that gate, that may cause that the gate should be opened to you?

Ignor. I know my Lord's will, and I have been a good liver; I pay every man his own; I pray, fast, pay tithes, and give alms, and have left my country for whither I am going.

The ground of Ignorance's hope.

Chr. But, thou camest not in at the Wicket-gate that is at the head of this way; thou camest in hither through that same crooked lane; and therefore, I fear, however thou mayest think of thyself, when the reckoning day shall come, thou wilt have laid to thy charge that thou art a thief and a robber, instead of getting admittance into the city.

Ignor. Gentlemen, ye be utter strangers to me,—I know you not; be content to follow the religion of your country, and I will follow the religion of mine. I hope all will be well. And as for the gate that you talk of, all the world knows that it is a great way off our country. I cannot think that any man in all our parts doth so much as

He saith to every one that he is a fool.

common, and are thus exposed by Cowper, in words put into the lips of two speakers.

'Adieu to all morality! if grace
Makes works a vain ingredient in the case;
My firm persuasion is, at least sometimes,
That Heaven will weigh man's virtues and his crimes
With nice attention in a righteous scale,
And save or damn as these or those prevail.
I plant my foot upon this ground of trust,
And silence every fear with—God is just.
But if perchance on some dull drizzling day,
A thought intrudes, which says or seems to say,
If thus the important cause is to be tried,
Suppose the beam should dip on the wrong side;
I soon recover from such needless frights,
And—God is merciful—sets all to rights.
'I never will believe,' the colonel cries,
'The sanguinary schemes that some devise,
My creed is, he is safe that does his best,
And death's a doom sufficient for the rest.'

know the way to it; nor need they matter whether they do or no, since we have, as you see, a fine, pleasant, green lane, that comes down from our country, the next way into the way.

When Christian saw that the man was wise in his own conceit, he said to Hopeful, whisperingly, 'There is more hope of a fool than of him,' Prov. xxvi. 12; and said, moreover, 'When he that is a fool walketh by the way, his wisdom faileth him, and he saith to every one

How to carry it to a fool. that he is a fool,' Eccl. x. 3. What, shall we talk further with him, or outgo him at present, and so leave him to think of what he hath heard already, and then stop again for him afterwards, and see if by degrees we can do any good to him? Then said Hopeful—

Let Ignorance a little while now muse
On what is said, and let him not refuse
Good counsel to embrace, lest he remain
Still ignorant of what's the chiefest gain.
God saith, those that no understanding have,
Although he made them, them he will not save.

Hope. He further added, It is not good, I think, to say all to him at once; let us pass him by, if you will, and talk to him anon, even as he is able to bear it.

So they both went on, and Ignorance he came after. Now when they had passed him a little way, they entered into a very dark lane, where they met a man whom seven devils had bound with seven strong cords (e), and were carrying of him back to the door

(e) *The Man bound with seven cords.*—Spurgeon has the following parable. 'A certain tyrant sent for one of his subjects, and said to him, "What is your employment?" "I am a blacksmith." "Go home," said he, "and make me a chain of such a length." He went home; it occupied him several months, and he had no wages all the while he was making the chain, only the trouble and pain of making it. Then he brought it to the monarch, who said, "Go and make it twice as long." Again he worked on and made it twice as long. He brought it up again, and the monarch said, "Go and make it longer still." Each time he brought it, there was nothing but the command to make it longer still. And when he brought it at last, the monarch said, "Take it, and bind him

that they saw on the side of the hill, Matt. xii. 45; Prov. v. 22. Now good Christian began to tremble, and so did Hopeful his companion; yet as the devils led away the man, Christian looked to see if he knew him; and he thought it might be one Turn-away, that dwelt in the town of Apostasy; but he did not perfectly see his face, for he did hang his head like a thief that is found. The Destruction of one Turn-away. But being once past, Hopeful looked after him, and espied on his back a paper with this inscription, 'Wanton professor and damnable apostate.'

Then said Christian to his fellow, Now I call to remembrance that which was told me of a thing that happened to a good man hereabout. Christian telleth his companion a story of Little-faith. The name of the man was Little-faith (*f*), but a good man, and he dwelt in the town of Sincere. The thing was this: At the entering in at this passage, there comes down from Broadway-gate a lane called Deadman's-lane; so Deadman's-lane, called because of the murders that are commonly done there; and this Little-faith going on pilgrimage, as we hand and foot with it, and cast him into a furnace of fire.' These were his wages for making the chain.

'Here is a meditation for you, ye servants of the devil. Your master the devil, is telling you to make a chain. Some of you have been fifty years welding the links of the chain; and he says, 'Go and make it longer still.' Next Sabbath morning you will open that shop of yours and put another link on; next Monday you will do a dishonest action, and so will keep on making fresh links to this chain; and so, when you have lived twenty more years, the devil will say, 'More links still,' and then at last it will be, 'Take him and bind him hand and foot, and cast him into a furnace of fire, for 'the wages of sin is death.'

'His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins,' Prov. v. 22.

(*f*) *Little-faith*.—Bunyan well understood that there are Christians of all degrees of excellence, and that it is not the amount of our faith by which we are saved, but its vitality. The greater that our faith is, we shall be the happier and better, but whoever truly trusts Jesus Christ as his Saviour, though his heart be full of doubts and anxieties, is saved. 'A drop of water is as true water as the whole ocean. A child eight days old is as really a man as one of sixty years. A sickly man is as truly living as a well man.

do now, chanced to sit down there, and slept. Now there happened at that time to come down the lane from Broadway-gate, three sturdy rogues, and their names were Faint-heart, Mistrust, and Guilt (three brothers); and they espying Little-faith where he was, came galloping up with speed. Now the good man was just awake from his sleep, and was getting up to go on his journey. So they came up all to him, and with threatening language bid him stand. At this Little-faith looked as white as a clout, and had neither power to fight nor fly. Then said Faint-heart, Deliver thy purse. But he making no haste to do it (for he was loath to lose his money), Mistrust ran up to him, and thrusting his hand into his pocket, pulled out thence a bag of silver (g). Then he cried out, Thieves! thieves! With that Guilt, with a great club that was in his hand, struck Little-faith on the head, and with that blow felled him flat to the ground, where he lay bleeding as one that would bleed to death. All this while the thieves stood by. But at last, they hearing that some were upon the road, and fearing lest it should be one Great-grace (h), that dwells in

Little-faith
robbed by Faint
heart, Mistrust,
and Guilt.

They got away
his silver, and
knocked him
down.

So it is not the measure of thy faith that saves thee, it is the Saviour that it grips to, that saves. The weakest hand can take a gift as well as the strongest; now Christ is the gift, and weak faith may grip him as well as strong faith.'

(g) *Little-faith robbed.*—Under this figure is represented a class of Christians who are greatly depressed in spirit all their days, and have few intervals of peace. They are like persons who have invested their money in a safe bank, but are ever doubting if it is sure. Or, like persons embarked in a good vessel, but who are frightened that every wave will swamp them. Being in the vessel they are safe, but their fears spoil the voyage. So such Christians have no other Saviour than Jesus, but they are ever alarmed lest they have not repented aright, or believed aright, or lest they shall fall away from Christ. Being in Christ, they are safe, but being so full of fears, they are rarely happy. The spending-money of which Little-faith was robbed, are the daily spiritual comforts and joys which ought to have been his, had he more manfully reposed his salvation on Christ.

(h) *Great-grace.*—He represents an experienced minister who is able to comfort them which are in any trouble by the comfort where-

the town of Good-confidence, they betook themselves to their heels, and left this good man to shift for himself. Now, after a little while, Little-faith came to himself, and, getting up, made shift to scabble on his way. This was the story.

Hope. But did they take from him all that ever he had?

Chr. No; the place where his jewels were they never ransacked; so those he kept still (2). But, Little-faith lost not his best things as I was told, the good man was much afflicted for his loss; for the thieves had got most of his spending-money. That which they got not (as I said) were jewels; also he had a little odd money left, but scarce enough to bring him to his journey's end,

with he himself is comforted of God,' 2 Cor. i. 4. 'Newton was one day called to visit a family that had suffered the loss of all they possessed by fire. He found the pious mistress and saluted her with, 'I give you joy, madam.' Surprised and almost offended, she exclaimed, 'What! joy that all my property is consumed!' 'Oh no,' he answered, 'but joy that you have so much property that fire cannot touch.'

(2) *Little-faith's jewels safe.*—Had Unbelief been added to his three enemies, he would have lost his jewels too. Faint-heart magnified the difficulties of the way; Mistrust cast discredit on the divine promises of help in time of need; and Guilt set his sins in array against him; but his secret dependence on the Lord Jesus Christ alone for salvation remained. This was his certificate, or his jewels, of which he could not be robbed. 'I will make an everlasting covenant with them, that I will not turn away from them, to do them good; but I will put my fear in their hearts, that they shall not depart from me,' Jer. xxxii. 40.

This may be illustrated from Archbishop Cranmer's history. Faint-heart, Mistrust, &c., had persuaded him to recant, and thus deprived him of his spending money; but his jewels they were unable to take; for, in a little while, he repented of his recantation, declared what he had written with his hand was contrary to the truth which he thought in his head, and that what he had written was for fear of death, and to save his life. On his being bound to the stake, and the wood kindled, he put his right hand into the flame, that all men might see his hand burned before his body was touched. His eyes were lifted up unto heaven, and oftentimes he repeated, 'This hand hath offended. Oh! this unworthy right hand.' And in the greatness of the flame, crying, 'Lord Jesus receive my spirit!' he gave up the ghost.

1 Pet. iv. 18. Nay (if I was not misinformed), he was forced to beg as he went, to keep himself alive ; for his jewels he might not sell. But beg, and do what he could, he went, as we say, with many a hungry belly the most part of the rest of the way.

Hope. But is it not a wonder they got not from him his certificate, by which he was to receive his admittance at the Celestial-gate?

Chr. It is a wonder ; but they got not that, though they missed it not through any good cunning of his ; for he, being dismayed with their coming upon him, had neither power nor skill to hide anything ; so it was more by good providence than by his endeavour that they missed of that good thing, 2 Tim. i. 14 ; 1 Pet. i. 5, 9.

Hope. But it must needs be a comfort to him that they got not this jewel from him.

Chr. It might have been great comfort to him, had he used it as he should ; but they that told me the story said that he made but little use of it all the rest of the way, and that because of the dismay that he had in the taking away his money. Indeed he forgot it a great part of the rest of his journey ; and besides, when at any time it came into his mind, and he began to be comforted therewith, then would fresh thoughts of his loss come again upon him, and those thoughts would swallow up all.

He is pitied by both. *Hope.* Alas, poor man ! this could not but be a great grief to him.

Chr. Grief ! ay, a grief indeed. Would it not have been so to any of us, had we been used as he, to be robbed, and wounded too, and that in a strange place, as he was ? It is a wonder he did not die with grief, poor heart ! I was told that he scattered almost all the rest of the way with nothing but doleful and bitter complaints ; telling also to all that overtook him, or that he overtook in the way as he went, where he was robbed, and how ; who they were that did it, and what he lost ; how he was wounded, and that he hardly escaped with life.

Hope. But it is a wonder that his necessity did not put him upon selling or pawning some of his jewels, that he might have wherewith to relieve himself in his journey.

Chr. Thou talkest like one upon whose head is the shell to this very day. For what should he pawn them, or to whom should he sell them? In all that country where he was robbed, his jewels were not accounted of; nor did he want that relief which could from thence be administered to him. Besides, had his jewels been missing at the gate of the Celestial City, he had (and that he knew well enough) been excluded from an inheritance there; and that would have been worse to him than the appearance and villany of ten thousand thieves (j).

Hope. Why art thou so tart, my brother? Esau sold his birthright, and that for a mess of pottage, Heb. xii. 16; and that birthright was his greatest jewel: and if he, why might not Little-faith do so too?

Chr. Esau did sell his birthright, indeed, and so do many besides, and by so doing exclude themselves from the chief blessing, as also that caitiff did; but you must put a difference betwixt Esau and Little-faith, and also betwixt their estates. Esau's birthright was typical, but Little-faith's jewels were not so. Esau's belly was his god, but Little-faith's belly was not so. Esau's want lay in his fleshly appetite, Little-faith's did not so. Besides, Esau could see no further than to the fulfilling of his lusts: 'Behold, I am at the point to die' (said he); 'and what profit shall this birthright do to me?' Gen. xxv. 32. But Little-faith, though it was his lot to have but a little faith, was by his little faith kept from such extravagances, and made to see and prize his jewels more than to sell them, as Esau did his birthright. You read not anywhere that Esau had faith, no, not so much as a little; there-

Christian
snubbeth his
fellow for un-
advised speak-
ing.

A discourse
about Esau and
Little-faith.

Esau was ruled
by his lust.

Esau never
had faith.

(j) *Hopeful's Indiscretion.*—'The wheat, when the ear is just bursting its envelope, rears itself pertly to the sky, but when ripe, meekly bends its golden head toward the ground.'

fore no marvel if, where the flesh only bears sway (as it will in that man where no faith is to resist), if he sells his birthright, and his soul and all, and that to the devil of hell; for it is with such as it is with the ass, who in her occasion cannot be turned away, Jer. ii. 24. When their minds are set upon their lusts, they will have them, whatever they cost. But Little-faith

Little-faith could not live upon Esau's pottage. was of another temper; his mind was on things divine; his livelihood was upon things that were spiritual, and from above:

therefore, to what end should he that is of such a temper sell his jewels (had there been any that would have bought them) to fill his mind with empty things? Will a man give a penny to fill his belly with hay; or can you persuade the turtle-dove to live upon carrion, like the crow? Though faithless ones can, for carnal lusts, pawn, or mortgage, or sell what they have, and themselves outright to boot, yet they that have faith, saving faith, though but a little of it, cannot do so. Here, therefore, my brother is thy mistake.

Hope. I acknowledge it; but yet your severe reflection had almost made me angry.

Chr. Why, I did but compare thee to some of the birds that are of the brisker sort, who will run to and fro in untrodden paths with the shell upon their heads. But pass by that, and consider the matter under debate, and all shall be well betwixt thee and me.

Hope. But, Christian, these three fellows, I am persuaded in my heart, are but a company of cowards: would they have run else, think you, as they did, at the noise of one that was coming on the road?

Hopeful swaggers. Why did not Little-faith pluck up a greater heart? He might, methinks, have stood one brush with them, and have yielded when there had been no remedy.

No great heart for God where there is but little faith. *Chr.* That they are cowards, many have said, but few have found it so in the time of trial. As for a great heart, Little-faith had none; and I perceive by thee, my brother, hadst thou

been the man concerned, thou art but for a brush, and then to yield. And, verily, since this is the height of thy stomach, now they are at a distance from us, should they appear to thee as they did to him, they might put thee to second thoughts.

But consider, again, they are but journeymen thieves; they serve under the king of the bottomless pit, who, if need be, will come in to their aid himself, and his voice is as the roaring of a lion, Ps. vii. 2; 1 Pet.

v. 8. I myself have been engaged as this Little-faith was, and I found it a terrible

We have more courage when out, than when in the conflict.
Christian tells his own experience in this case

thing. These three villains set upon me, and I beginning, like a Christian, to resist, they gave but a call, and in came their master. I would, as the saying is, have given my life for a penny; but that, as God would have it, I was clothed with armour of proof. Ay, and yet, though I was so harnessed, I found it hard work to quit myself like a man. No man can tell what in that combat attends us, but he that hath been in the battle himself.

Hope. Well, but they ran, you see, when they did but suppose that one Great-grace was in the way.

Chr. True, they have often fled, both they and their master, when Great-grace hath but appeared; and no marvel, for he is the King's cham-

The King's champion.

pion. But I trow you will put some difference between Little-faith and the King's champion. All the King's subjects are not his champions; nor can they, when tried, do such feats of war as he. Is it meet to think that a little child should handle Goliath as David did; or that there should be the strength of an ox in a wren? Some are strong, some are weak; some have great faith, some have little; this man was one of the weak, and therefore he went to the wall.

Hope. I would it had been Great-grace for their sakes.

Chr. If it had been, he might have had his hands full; for I must tell you, that though Great-grace is excellent good at his weapons and has, and can, so long as he

keeps them at sword's point, do well enough with them, yet if they get within him, even Faint-heart, Mistrust, or the other (*k*), it shall go hard but they will throw up his heels: and when a man is down, you know, what can he do?

Whoso looks well upon Great-grace's face, shall see those scars and cuts there, that shall easily give demonstration of what I say. Yea, once I heard that he should say (and that when he was in the combat), 'We despaired even of life.' How did these sturdy rogues and their fellows make David groan, mourn, and roar! Yea, Heman and Hezekiah, too, though champions in their day, were forced to bestir them, when by these assaulted; and yet, notwithstanding, they had their coats soundly brushed by them. Peter, upon a time, would go try what he could do; but though some do say of him that he is the prince of the apostles, they handled him so, that they made him at last afraid of a sorry girl.

Besides, their king is at their whistle; he is never out of hearing; and if at any time they be put to the worst, he, if possible, comes in to help them; and of him it is said, 'the sword of him that layeth at him cannot hold: the spear, the dart,

Leviathan's
sturdiness.

(*k*) *Faint-heart, Mistrust, &c.*—Bunyan says, 'Though Great-grace is excellent good at his weapons, if these traitors get within him, it shall go hard, but they will throw up his heels.' This may be illustrated by the recantation of Archbishop Cranmer.

'The doctors and divines of Oxford now busied themselves about Cranmer, to have him recant, assaying, by all crafty practices and allurements, they might devise how to bring their purpose to pass. And to the intent they might win him easily, they had him to the dean's house of Christ's Church, in the said university, where he lacked no delicate fare, played at bowls, had his pleasure for walking, and all other things that might bring him from Christ. Over and besides all this, secretly and craftily they suborned certain men who, when they could not prevail against him by arguments, should, by entreaty and fair promises, or any other means, allure him to recantation. By reason whereof, the wily papists flocked about him with threatening, flattering, entreating, and promising, and all other means. At length they overcame his fortitude, and Cranmer fell. He consented to affix his signature to a formulary of recantation.'

nor the habergeon. He esteemeth iron as straw, and brass as rotten wood. The arrow cannot make him flee: sling-stones are turned with him into stubble. Darts are counted as stubble: he laugheth at the shaking of a spear,' Job xli. 26-29. What can a man do in this case? It is true, if a man could, at every turn, have Job's horse, and had skill and courage to ride him, he might do notable things: for his neck is clothed with thunder; he will not be afraid as a grass-hopper; the glory of his nostrils is terrible. The excellent mettle that is in Job's horse. He paweth in the valley, and rejoiceth in his strength: he goeth on to meet the armed men. He mocketh at fear, and is not affrighted; neither turneth he back from the sword. The quiver rattleth against him, the glittering spear and the shield. He swalloweth the ground with fierceness and rage; neither believeth he that it is the sound of the trumpet. He saith among the trumpets, Ha, ha! and he smelleth the battle afar off, the thunder of the captains, and the shouting, Job xxxix. 19-25.

But for such footmen as thou and I are, let us never desire to meet with an enemy, nor vaunt as if we could do better, when we hear of others that they have been foiled, nor be tickled at the thoughts of our own manhood; for such commonly come by the worst when tried. Witness Peter, of whom I made mention before: he would swagger, ay, he would; he would, as his vain mind prompted him to say, do better, and stand more for his Master than all men; but who so foiled and run down by these villains as he?

When, therefore, we hear that such robberies are done on the King's highway, two things become us to do:

First, To go out harnessed, and to be sure to take a shield with us: for it was for want of that, that he that laid so lustily at Leviathan could not make him yield; for, indeed, if that be wanting, he fears us not at all. Therefore he that had skill hath said, 'Above all, take the shield of faith, wherewith ye shall be able to quench all the fiery darts of the wicked,' Eph. vi. 16.

It is good, also, that we desire of the king a convoy,
It is good to have a convoy. yea, that he will go with us himself. This made David rejoice when in the Valley of the Shadow of Death; and Moses was rather for dying where he stood, than to go one step without his God, Exod. xxiii. 15. O my brother, if he will but go along with us, what need we be afraid of ten thousands that shall set themselves against us? Ps. iii. 5-8, xxvii. 1-3. But without him, the proud helpers fall under the slain, Isa x. 4.

I, for my part, have been in the fray before now; and though, through the goodness of Him that is best, I am, as you see, alive, yet I cannot boast of my manhood. Glad shall I be if I meet with no more such brunts; though I fear we are not got beyond all danger. However, since the lion and the bear have not as yet devoured me, I hope God will also deliver us from the next uncircumcised Philistine. Then sang Christian,—

Poor Little-faith! Hast been among the thieves?
 Wast robbed? Remember this: Whoso believes,
 And gets more faith, shall then a victor be
 Over ten thousand—else scarce over three.

So they went on, and Ignorance followed. They
A way, and went then till they came at a place where
a way. they saw a way put itself into their way,
 and seemed withal to lie as straight as the way
 which they should go: and here they knew not which
 of the two to take, for both seemed straight before
 them; therefore here they stood still to consider. And
The flatterer as they were thinking about the way, behold
finds them. a man black of flesh, but covered with a
 very light robe, came to them, and asked them why
 they stood there (1). They answered they were going

(1) *The Flatterer.*—Since Worldly Wiseman misdirected Christian from the Wicket-gate to the village of Morality, he has not been tempted by false teachers. But now to show that even experienced Christians are in danger of heresy, the pilgrims are led astray by a pretended apostle. The particular error is not explained, but whatever resembles the Gospel, and yet is not the Gospel, whatever is more agreeable to the heart than the self-denying rule of

to the Celestial City, but knew not which of these ways to take. Follow me, said the man; it is ^{Christian and his fellow de-} thither that I am going. So they followed him in the way that but now came into the road, which by degrees turned, and turned them so far from the city that they desired to go to, that in a little time their faces were turned away from it: yet they followed him. But by-and-by, before they were aware, he led them both within the compass of a ^{They are in} net, in which they were both so entangled ^{a net.} that they knew not what to do; and with that the white robe fell off the black man's back. Then they saw where they were. Wherefore there they lay crying for some time, for they could not get themselves out.

faith, and is not derived from Scripture, but from the imagination of men, is 'a way that puts itself into the way.' Thus we find the following so called Gospel in a sermon preached in the year 1801:—

'God is a Being of infinite compassion. He will pay a due regard to, and make all allowance for our frailty; and, though our virtue be imperfect, it will necessarily be accepted through the all-prevalent mediation and intercession of Jesus Christ, and we shall be admitted into His kingdom which He has prepared for all the good and worthy among mankind.' This is a different Gospel from Paul's. 'We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, Titus iii. 3-5.

'I see a spirit by thy side,
Purple-winged and eagle-eyed,
Looking like a heavenly guide.

Though he seem so bright and fair,
Ere thou trust his proffered care,
Pause a little and beware.

If he bid thee bow before
Crowned mind and nothing more,
The great idol men adore;

And with starry veil unfold,
Sin, the trailing serpent old,
Till his scales shine out like gold.

Though his words seem true and wise
Soul, I say to thee—arise,
He is a demon in disguise.'

Chr. Then said Christian to his fellow, Now, do I see myself in error. Did not the Shepherds bid us beware of the Flatterer? As is the saying of the wise man, so we have found it this day, 'A man that flattereth his neighbour, spreadeth a net for his feet,' Prov. xxix. 5.

Hope. They also gave us a note of directions about the way, for our more sure finding thereof; but therein we have also forgotten to read, and have not kept ourselves from the paths of the destroyer. Here David was wiser than we; for, saith he, 'Concerning the works of men, by the words of thy lips I have kept me from the paths of the destroyer,' Ps. xvii. 4.

Thus they lay bewailing themselves in the net. At last they espied a Shining One coming towards them with a whip of small cord in his hand (*m*). When he was come to the place where they were, he asked them whence they came, and what they did there. They told him that they were poor pilgrims going to Zion, but were led out of their way by a black man clothed in white, who bid us, said they, follow him, for he was going thither too. Then said he with the whip, It is Flatterer, a false apostle, that hath transformed himself into an angel of light, Prov. xxix. 5; Dan. xi. 32; 2 Cor. xi. 13, 14. So he rent the net, and let the men out. Then said he to them, Follow me, that I may set you in your way again. So he led them back to the way which they had left to follow the Flatterer. Then he asked them, saying, Where did you lie the last night? They said, With the Shepherds, upon the Delectable Mountains. He asked them then if they had not of the Shepherds

(*m*) *The Shining One.*—Throughout the history, the safety and guidance of the pilgrims are ever represented to depend on Christ. Evangelist meets Christian, when misled by Worldly Wiseman; Jesus delivers Faithful from Moses, and now this Shining One, while sharply punishing the pilgrims, is also their deliverer. 'He restoreth my soul; He leadeth me in the paths of righteousness for his name's sake,' Ps. xxiii. 3.

a note of direction for the way. They answered, Yes. But did you, said he, when you were at a stand, pluck out and read your note? They answered, No. He asked them, Why? They said they forgot. He asked, moreover, if the Shepherds did not bid them beware of the Flatterer? They answered, Yes; but ^{Deceivers fine-spoken.} we did not imagine, said they, that this fine-spoken man had been he, Rom. xvi. 18.

Then I saw in my dream, that he commanded them to lie down; which when they did, he chastised them sore, to teach them the good way wherein they should walk, Deut. xxv. 2; 2 Chron. vi. 27; and as he chastised them, he said, 'As many as I love, I rebuke and chasten; be zealous, therefore, and repent,' Rev. iii. 19. This done, he bid them go on their way, and take good heed to the other directions of the Shepherds. So they thanked him for all his kindness, and went softly along the right way, singing,—

Come hither, you that walk along the way;
See how the pilgrims fare that go astray;
They catch'd are in an entangled net.
'Cause they good counsel lightly did forget;
^{They are whipped and sent on their way.}
The true they rescued were; but yet, you see,
They're scourged to boot. Let this our caution be.

Now, after a while, they perceived, afar off, one coming softly and alone, all along the highway to meet them. Then said Christian to his fellow, Yonder is a man with his back turned towards Zion, and he is coming to meet us.

Hope. I see him; let us take heed to ourselves now, lest he should prove a Flatterer also. So he drew nearer and nearer, and at last ^{The Atheist meets them.} came up unto them. His name was Atheist; and he asked them whither they were going (n).

(n) *Atheist.*—'I had rather believe,' says Bacon, 'all the fables in the Legend, and the Talmud, and the Alcoran, than that this universal frame is without a mind. None deny there is a God but those for whom it maketh [that is, to whom it would be advantageous,] that there were no God. It appeareth in nothing more.

Chr. We are going to Mount Zion.

He laughs at them. Then Atheist fell into a very great laughter.

Chr. What is the meaning of your laughter?

Ath. I laugh to see what ignorant persons you are, to take upon you so tedious a journey, and you are like to have nothing but your travels for your pains.

They reason together. *Chr.* Why, man, do you think we shall not be received?

Ath. Received! there is no such place as you dream of in all this world

Chr. But there is in the world to come.

Ath. When I was at home in mine own country, I heard as you now affirm, and from that hearing went out to see, and have been seeking this city this twenty years, but find no more of it than I did the first day I set out, Jer. xxii. 12; Eccles. x. 15 (o).

that atheism is rather in the lip than in the heart of man, than by this, that atheists will be ever talking of that, their opinion, as if they fainted in it themselves, and would be glad to be strengthened by the consent of others; nay more, you shall have atheists strive to get disciples; whereas, if they did truly think that there were no such thing as God, why should they trouble themselves?

'To *disbelieve* is to believe,' says Whately. 'If one man believes there is a God, and another that there is no God, whichever holds the less reasonable of these two opinions, is chargeable with credulity. For the only way to avoid credulity and incredulity—the two necessarily going together—is to listen to, and yield to the best evidence, and to believe and disbelieve on good grounds. The atheist believes that 'this universal frame is without a mind,' that it was the production of chance; that the particles of matter, of which the world consists, moved about at random, and accidentally fell into the shape it now bears. Surely the atheist has little reason to boast of his incredulity, while believing anything so strange and absurd.'

(o) *Atheism*.—A Roman emperor said one day to Rabbi Joshua, 'Shew me your God.' 'Raise your eyes to the sky,' replied the Rabbi, 'God is there.' The emperor directed his eyes to the firmament, but at this moment the sun poured his rays to the earth. The dazzling lustre soon caused the emperor to cast his eyes downwards, whereupon the Rabbi said to him, 'What! would'st thou see the master, when thou hast not power to look his creature in the face?'

Chr. We have both heard, and believe, that there is such a place to be found.

Ath. Had not I, when at home, believed, I had not come thus far to seek; but finding none (and yet I should, had there been such a place to be found, for I have gone to seek it further than you), I am going back again, and will seek to refresh myself with the things that I then cast away for hopes of that which, I now see, is not.

Chr. Then said Christian to Hopeful his fellow, Is it true which this man hath said?

Christian proveth his brother.

Hope. Take heed, he is one of the Flatterers: remember what it hath cost us once already for hearkening to such kind of fellows. What no Mount Zion? Did we not see from the Delectable Mountains the gate of the city? Also, are we not now to walk by faith? 2 Cor. v. 7. Let us go on, said Hopeful, lest the man with the whip overtake us again. You should have taught me that lesson, which I will round you in the ears withal! 'Cease, my son, to hear the instruction that causeth to err from the words of knowledge,' Prov. xix. 27. I say, my brother, cease to hear him, and let us 'believe to the saving of the soul' Heb. x. 39.

A remembrance of former chastisements is a help against present temptations.

Chr. My brother, I did not put the question to thee for that I doubted of the truth of our belief myself, but to prove thee, and to fetch from thee a fruit of the honesty of thy heart. As for this man, I know that he is blinded by the god of this world. Let thee and me go on, knowing that we have belief of the truth: and 'no lie is of the truth,' 1 John ii. 21.

A fruit of an honest heart.

Hope. Now do I rejoice in hope of the glory of God. So they turned away from the man; and he, laughing at them, went his way.

I saw then in my dream, that they went until they came into a certain country whose air naturally tended to make one drowsy, if he came a stranger into it. And here Hopeful began

They are come to the Enchanted Ground.

to be very dull and heavy of sleep: wherefore he said unto Christian, I do now begin to grow so drowsy that I can scarcely hold up mine eyes; let us lie down here, and take one

Hopeful
begins to be
drowsy.

nap (p).

Christian keeps
him awake.

Chr. By no means, said the other; lest sleeping we never awake more.

Hope. Why, my brother? sleep is sweet to the labouring man; we may be refreshed, if we take a nap.

Chr. Do you not remember that one of the Shepherds bid us beware of the Enchanted Ground? He meant by that, that we should beware of sleeping: 'Therefore let us not sleep, as do others; but let us watch and be sober,' 1 Thess. v. 6.

Hope. I acknowledge myself in a fault; and had I been here alone I had by sleeping run the danger of death. I see it is true that the wise man saith, 'Two are better than one,' Eccles. iv. 9. Hitherto hath thy company been my mercy; and thou shalt have a good reward for thy labour.

Chr. Now then, said Christian, to prevent drowsiness in this place, let us fall into good discourse.

To prevent
drowsiness,
they fall to good
discourse—
Good discourse
prevents drow-
siness.

Hope. With all my heart, said the other.

Chr. Where shall we begin?

Hope. Where God began with us. But do you begin, if you please.

(p) *The Enchanted Ground.*—This is descriptive of the temptations to spiritual lethargy to which all Christians are exposed, even though of ripe character; and from which they are saved by watchfulness and activity. 'I began,' says Newton, 'to intermit and grow slack in waiting upon the Lord. I grew vain and trifling in my conversation, and though my heart smote me often, yet my armour was gone, and I declined fast, and I seemed to have forgotten all the Lord's mercies and my own engagements. The enemy prepared a train of temptations, and I became his easy prey. For about a month he lulled me asleep, in a course of evil of which a few months before I could not suppose myself any longer capable.' He was visited with a violent fever which broke the fatal chain, and once more brought him to himself. While yet weak and almost delirious, he went to a retired place, and there 'daring to make no more resolves, he cast himself upon the Lord to do with him as He should please.'

Chr. I will sing you first this song:—

When saints do sleepy grow, let them come hither,
And hear how these two pilgrims talk together:
Yea, let them learn of them in any wise
Thus to keep ope their drowsy, slumb'ring eyes.
Saint's fellowship, if it be managed well,
Keeps them awake and that in spite of hell.

The dream-
er's note.

Chr. Then Christian began, and said, I will ask you a question: How came you to think at first of so doing as you do now?

They begin
at the begin-
ning of their con-
version.

Hope. Do you mean, how came I at first to look after the good of my soul?

Chr. Yes, that is my meaning.

Hope. I continued a great while in the delight of those things which were seen and sold at our fair; things which, I believe now, would have, had I continued in them still, drowned me in perdition and destruction (q).

Chr. What things are they?

Hope. All the treasures and riches of the world. Also I delighted much in rioting, revelling, drinking, swearing lying, uncleanness, Sabbath-breaking, and what not, that tended to destroy the soul. But I found at last, by hearing and considering of things that are divine, which, indeed, I heard of you, as also of beloved Faithful, that was put to death for his faith and good living in Vanity Fair, that 'the end of these things is death,' Rom. vi. 21-23; and that for these things' sake 'cometh the wrath of God upon the children of disobedience,' Eph. v. 6.

Hopeful's life
before conver-
sion.

(q) *Hopeful before Conversion.*—'I was at times,' writes Andrew Fuller, 'the subject of such convictions and affections that I really thought myself converted, and lived under that delusion a long time. It appeared to me that I hated my sins; and was resolved to forsake them. Thinking on my wicked courses, I remember using these words of Paul, 'Shall I continue in sin that grace may abound? God forbid.' I felt, or seemed to feel, the strongest indignation at the thought. But, strange as it may appear, though my face that morning was, I believe, swollen with weeping, yet, before night, all was gone and forgotten, and I returned to my former vices with as eager a gust as ever.'

Chr. And did you presently fall under the power of this conviction?

Hope. No; I was not willing presently to know the evil of sin, nor the damnation that follows upon the commission of it; but endeavoured, when my mind at first began to be shaken with the word, to shut mine eyes against the light thereof (r).

Chr. But what was the cause of your carrying of it thus to the first workings of God's blessed Spirit upon you?

Hope. The causes were—1. I was ignorant that this was the work of God upon me. I never thought that by awakenings for sin God at first begins the conversion of a sinner. 2. Sin was yet very sweet to my flesh, and I was loath to leave it. 3. I could not tell how to part with mine old companions, their presence and actions were so desirable to me. 4. The hours in which convictions were upon me were such troublesome and such heart-affrighting hours, that I could not bear, no not so much as the remembrance of them upon my heart.

Chr. Then, as it seems, sometimes you got rid of your trouble?

Hope. Yes, verily; but it would come into my mind again, and then I should be as bad, nay, worse than I was before.

Chr. Why, what was it that brought your sins to mind again?

(r) *Hopeful shuts his eyes against the light.*—

'If there had anywhere appeared in space
Another place of refuge where to flee,
Our hearts had taken refuge in that place,
And not with Thee.

'For we against creation's bars had beat,
Like prisoned eagles, through great worlds had sought,
Though but a foot of ground to plant our feet,
Where Thou art not.

'And only when we found in earth and air,
In heaven and hell that such might nowhere be;
That we could not flee from Thee anywhere,
We fled to Thee.'

Hope. Many things; as,—

1. If I did but meet a good man in the streets; or
2. If I had heard any read in the Bible; or,
3. If mine head did begin to ache; or,
4. If I were told that some of my neighbours were sick; or,
5. If I heard the bell toll for some that were dead; or,
6. If I thought of dying myself; or,
7. If I heard that sudden death happened to others;
8. But especially when I thought of myself, that I must quickly come to judgment.

Chr. And could you at any time, with ease, get off the guilt of sin, when by any of these ways it came upon you?

Hope. No, not I; for then they got faster hold of my conscience; and then, if I did but think of going back to sin (though my mind was turned against it), it would be double torment to me.

Chr. And how did you do then?

Hope. I thought I must endeavour to mend my life; for else, thought I, I am sure to be damned.

Chr. And did you endeavour to mend?

Hope. Yes; and fled from not only my sins, but sinful company too; and betook me to religious duties, as prayer, reading, weeping for sin, speaking truth to my neighbours, &c. These things did I, with many others, too much here to relate.

When he could no longer shake off his guilt by sinful courses, then he endeavours to mend.

Chr. And did you think yourself well then?

Hope. Yes, for a while; but at the last my trouble came tumbling upon me again, and that over the neck of all my reformations.

Then he thought himself well.

Chr. How came that about, since you were now reformed (s)?

(s) *Hopeful's Reformation.*—'I began,' writes Andrew Fuller, 'to make vows of reformation, and this for the moment would afford a little ease; but as the temptations returned my vows were of no account. It was an enlightened conscience only that was on the side of God; my heart was averse to anything that was spiritual

Hope. There were several things brought it upon me, especially such sayings as these: 'All our righteousnesses are as filthy rags,' Isa. lxi. 6; — 'By the works of the law shall no flesh be justified,' Gal. ii. 16; — 'When ye shall have done all those things, say: We are unprofitable,' Luke xvii. 10; with many more such like. From whence I began to reason with myself thus: If *all* my righteousness are filthy rags; if by the deeds of the law *no* man can be justified; and if, when we have done *all*, we are yet unprofitable, then it is but a folly to think of heaven by the law. I further thought thus: If a man runs a hundred pounds into the shopkeeper's debt, and after that shall pay for all that he shall fetch, yet, if his old debts stand still in the book uncrossed, for that the shopkeeper may sue him, and cast him into prison till he shall pay the debt.

Chr. Well, and how did you apply this to yourself?

Hope. Why, I thought thus with myself: I have, by my sins, run a great way into God's book, and that my now reforming will not pay off that score; therefore I should think still, under all my present amendments, but how shall I be freed from that damnation that I have brought myself in danger of by my former transgressions?

Chr. A very good application: but pray go on.

and holy.' John Newton informs us that, before he was sixteen years of age, he took up and laid aside a religious profession three or four different times. During a portion of his last reform, he says, 'After the strictest sect of our religion I lived a Pharisee. I did everything that might be expected from a person entirely ignorant of God's righteousness, and desirous to establish his own. I spent the greatest part of every day in reading the Scriptures, and in meditation and prayer. I fasted often. I even abstained from animal food for three months. I would hardly answer a question for fear of speaking an idle word; I seemed to bemoan my former miscarriages very earnestly, and sometimes with tears. This reformation continued for more than two years, but it was a poor religion; it left me in many respects under the power of sin; and so far as it prevailed, only tended to make me gloomy, stupid, unsociable, and useless.'

Hope. Another thing that hath troubled me, even since my late amendments, is, that if I look narrowly into the best of what I do now, I still see sin, new sin, mixing itself with the best of that I do: so that now I am forced to conclude, that, notwithstanding my former fond conceits of myself and duties, I have committed sin enough in one duty to send me to hell, though my former life had been faultless.

Chr. And what did you do then?

Hope. Do! I could not tell what to do, until I brake my mind to Faithful; for he and I were well acquainted. And he told me, that unless I could obtain the righteousness of a man that never had sinned, neither mine own, nor all the righteousness of the world, could save me.

Chr. And did you think he spake true?

Hope. Had he told me so when I was pleased and satisfied with mine own amendments, I had called him fool for his pains; but now, since I see mine own infirmity, and the sin that cleaves to my best performance, I have been forced to be of his opinion (t).

Chr. But did you think, when at first he suggested it to you, that there was such a man to be found; of whom it might justly be said that he never committed sin?

Hope. I must confess the words at first sounded strangely; but after a little more talk and company with him, I had full conviction about it.

At which he started at present.

Chr. And did you ask him what man this was, and how you must be justified by him?

(t) *Hopeful discovers his corruption.*—‘In reflecting upon my broken vows,’ writes Fuller, ‘I saw that there was no truth in me. I saw that God would be perfectly just in sending me to hell, and that to hell I must go, unless I were saved of mere grace, and, as it were, in spite of myself. I felt that if God were to forgive me all my past sins, I should again destroy my soul, and that in less than a day’s time. I never before knew what it was to feel myself an odious lost sinner standing in need of both pardon and purification.’

Hope. Yes; and he told me it was the Lord Jesus, that dwelleth on the right hand of the Most High, Heb. x.: and thus, said he, you must be justified by him, even by trusting to what he hath done by himself in the days of his flesh, and suffered when he did hang on the tree, Rom. iv.; Col. i.; 1 Pet. i. I asked him, further, how that man's righteousness could be of that efficacy to justify another before God. And he told me he was the mighty God, and did what he did, and died the death also, not for himself, but for me, to whom his doings, and the worthiness of them, should be imputed, if I believed on him.

*He doubts of
acceptation.*

Chr. And what did you do then?

Hope. I made my objections against my believing, for that I thought he was not willing to save me.

Chr. And what said Faithful to you then?

Hope. He bid me go to him and see (u). Then I said it was presumption. But he said, No; for I was invited to come, Matt. xi. 28. Then he gave me a book of Jesus his inditing, to encourage me the more freely to come; and he said, concerning that book, that every jot and tittle thereof stood firmer than heaven and earth, Matt. xxiv. 35. Then I asked him what I must do when I came. And he told

*He is better
instructed.*

(u) *Hopeful better instructed.*—We quote again from Newton's life. 'I began to think of my former religious professions, the extraordinary tenor of my life, the calls, warnings, and deliverances I had met with, and my unparalleled effrontery in making the Gospel history the constant subject of profane ridicule. I thought there never was, nor could be, such a sinner as myself, and that my sins were too great to be forgiven. Afterwards I began to pray—I could not utter the prayer of faith; I could not draw near to a revealed God and call Him Father. My prayer was like the cry of the ravens, which yet the Lord does not disdain to hear. I now began to think of that Jesus whom I had so often derided; I recollected the particulars of His life, and of his death; a death for sins not his own, but, as I remembered, for the sake of those who in their distress should put their trust in Him.' Yet it was several years after this before he thoroughly understood the freeness of the Gospel, and the all-sufficiency of Christ.

me, I must entreat upon my knees, with all my heart and soul, the Father to reveal him to me, Ps. xcv. 6; Dan. vi. 10; Jer. xxix. 12, 13. Then I asked him further, how I must make my supplication to him. And he said, Go, and thou shalt find him upon a mercy-seat, where he sits all the year long, to give pardon and forgiveness to them that come, Exod. xxv. 22; Lev. xvi. 2; Num. vii. 89; Heb. ^{He is bid to} iv. 16. I told him, that I knew not what ^{pray.} to say when I came. And he bid me say to this effect: God be merciful to me a sinner, and make me to know and believe in Jesus Christ; for I see that if his righteousness had not been, or I have not faith in that righteousness, I am utterly cast away. Lord, I have heard that thou art a merciful God, and hast ordained that thy Son Jesus Christ should be the Saviour of the world; and, moreover, that thou art willing to bestow him upon such a poor sinner as I am (and I am a sinner indeed): Lord, take therefore this opportunity, and magnify thy grace in the salvation of my soul, through thy Son Jesus Christ. Amen.

Chr. And did you do as you were bidden?

Hope. Yes, over, and over, and over. ^{He prays.}

Chr. And did the Father reveal his Son to you?

Hope. Not at the first, nor second, nor third, nor fourth, nor fifth; no, nor at the sixth time neither.

Chr. What did you do then?

Hope. What, why, I could not tell what to do.

Chr. Had you not thoughts of leaving off praying?

Hope. Yes, an hundred times twice told.

Chr. And what was the reason you did ^{He thought} to leave ^{praying.} not?

Hope. I believed that that was true which had been told me, to wit, that without the righteousness of this Christ. all the world could not save me: and, therefore, thought I with myself, if I leave off I die, and I can but die at the throne of grace. ^{He durst not} leave off pray-
ing, and why.
'Though it tarry, wait for it; because it will surely

come, it will not tarry, Hab. ii. 3. So I continued praying until the Father showed me his Son (v).

Chr. And how was he revealed unto you?

Hope. I did not see him with my bodily eyes, but with the eyes of my understanding (Eph. i. 18, 19); and thus it was: One day I was very sad,—I think sadder than at any one time in my life; and this sadness was through a fresh sight of the greatness and vileness of my sins. And as I was then looking for nothing but hell, and the everlasting damnation of my soul, suddenly, as I thought, I saw the Lord Jesus look down from heaven upon me, and saying, 'Believe on the Lord Jesus Christ, and thou shalt be saved,' Acts xvi. 31.

(v) *Hopeful saved.*—'I tried,' writes Fuller, 'to find whether there was any hope in the divine mercy—any in the Saviour of sinners; but felt repulsed by the thought of mercy having been so basely abused already. In this state of mind, as I was moving slowly on, I thought of the resolution of Job, 'Though he slay me, yet will I trust in him.' I paused, and repeated the words over and over. Each repetition seemed to kindle a ray of hope, mixed with a determination, *if I might*, to cast my perishing soul upon the Lord Jesus Christ for salvation, to be both pardoned and purified; for I felt that I needed the one as much as the other.

'I was not then aware that *any* poor sinner had a warrant to believe in Christ for the salvation of his soul, but supposed there must be some kind of qualification to entitle him to do it; yet I was aware I had no qualification. On a review of my resolution at that time, it seems to resemble that of Esther, who went into the King's presence (*contrary to the law*), and at the hazard of her life. Like her, I seemed reduced to extremities, impelled by dire necessity to run all hazards, even though I should perish in the attempt. Yet it was not altogether from a dread of wrath that I fled to this refuge, for I well remember that I felt something attracting in the Saviour. I must—I will—yes, I will trust my soul—my sinful lost soul, in His hands. If I perish, I perish. However it was, I was determined to cast myself upon Christ, thinking, peradventure, He would save my soul; and if not, I could be but lost. In this way I continued above an hour weeping, and supplicating mercy for the Saviour's sake; and as the eyes of the mind were more and more fixed upon Him, my guilt and fear were insensibly removed. I now found rest for my troubled soul; and I reckon that I should have found it sooner if I had not entertained the notion of my having no warrant to come to Christ without some previous qualification.'

But I replied, Lord, I am a great, a very great sinner. And he answered, 'My grace is sufficient for thee,' 2 Cor. xii. 9. Then I said, But, Lord, what is believing? And then I saw from that saying, 'He that cometh to me shall never hunger, and he that believeth on me shall never thirst' (John vi. 35), that believing and coming was all one; and that he that came, that is, ran out in his heart and affections after salvation by Christ, he indeed believed in Christ. Then the water stood in mine eyes, and I asked further, But, Lord, may such a great sinner as I am be indeed accepted of thee, and be saved by thee? And I heard him say, 'And him that cometh to me I will in no wise cast out,' John vi. 37. Then I said, But how, Lord, must I consider of thee in my coming to thee, that my faith may be placed aright upon thee? Then he said, 'Christ Jesus came into the world to save sinners' (1 Tim. i. 15): he is the end of the law for righteousness to every one that believeth (Rom. x. 4): he died for our sins, and rose again for our justification (Rom. iv. 25): he loved us and washed us from our sins in his own blood (Rev. i. 5): he is mediator betwixt God and us (1 Tim. ii. 5): he ever liveth to make intercession for us.' From all which I gathered, that I must look for righteousness in his person, and for satisfaction for my sins by his blood; that what he did in obedience to his Father's law, and in submitting to the penalty thereof, was not for himself, but for him that will accept it for his salvation, and be thankful. And now was my heart full of joy, mine eyes full of tears, and mine affections running over with love to the name, people, and ways of Jesus Christ.

Chr. This was a revelation of Christ to your soul indeed; but tell me particularly what effect this had upon your spirit.

Hope. It made me to see that all the world, notwithstanding all the righteousness thereof, is in a state of condemnation. It made me see that God the Father, though he be just, can justly justify the coming sinner. It made me greatly ashamed of the vileness of my former life, and confounded me with the sense of mine

own ignorance; for there never came thought into my heart before now that showed me so the beauty of Jesus Christ. It made me love a holy life, and long to do something for the honour and glory of the name of the Lord Jesus; yea, I thought that had I now a thousand gallons of blood in my body, I could spill it all for the sake of the Lord Jesus.

I saw then in my dream that Hopeful looked back, and saw Ignorance, whom they had left behind, coming after. Look, said he to Christian, how far yonder youngster loitereth behind.

Chr. Ay, ay, I see him: he careth not for our company.

Hope. But I trow it would not have hurt him had he kept pace with us hitherto.

Chr. That is true; but I warrant you he thinketh otherwise.

Hope. That, I think, he doth; but, however, let us tarry for him. (So they did.)

Young Ignorance comes up again: their talk. Then Christian said to him, Come away, man; why do you stay so behind?

Ignor. I take my pleasure in walking alone; even more a great deal than in company, unless I like it the better.

Then said Christian to Hopeful (but softly), Did I not tell you he cared not for our company? But, however, said he, come up and let us talk away the time in this solitary place. Then, directing his speech to Ignorance, he said, Come, how do you do? How stands it between God and your soul now?

Ignor. I hope well; for I am always full of good motions, that come into my mind to comfort me as I walk.

Ignorance's hope, and the ground of it.

Chr. What good motions? Pray tell us.

Ignor. Why, I think of God and heaven.

Chr. So do the devils and damned souls.

Ignor. But I think of them and desire them.

Chr. So do many that are never like to come there. 'The soul of the sluggard desireth, and hath nothing,' Prov. xiii. 4.

Ignor. But I think of them, and leave all for them.

Chr. That I doubt; for leaving of all is a hard matter; yea, a harder matter than many are aware of. But why, or by what art thou persuaded that thou hast left all for God and heaven?

Ignor. My heart tells me so.

Chr. The wise man says, 'He that trusteth in his own heart is a fool,' Prov. xxviii. 26.

Ignor. This is spoken of an evil heart; but mine is a good one.

Chr. But how dost thou prove that?

Ignor. It comforts me in hopes of heaven.

Chr. That may be through its deceitfulness; for a man's heart may minister comfort to him, in the hopes of that thing for which he yet has no ground to hope.

Ignor. But my heart and life agree together; and therefore my hope is well grounded.

Chr. Who told thee that thy heart and life agree together?

Ignor. My heart tells me so.

Chr. Ask my fellow if I be a thief! Thy heart tells thee so! Except the word of God beareth witness in this matter, other testimony is of no value.

Ignor. But is it not a good heart that hath good thoughts? and is not that a good life that is according to God's commandments?

Chr. Yes, that is a good heart that hath good thoughts, and that is a good life that is according to God's commandments; but it is one thing, indeed, to have these, and another thing only to think so.

Ignor. Pray, what count you good thoughts, and a life according to God's commandments?

Chr. There are good thoughts of divers kinds; some respecting ourselves, some God, some Christ, What are good thoughts. and some other things.

Ignor. What be good thoughts respecting ourselves?

Chr. Such as agree with the word of God.

Ignor. When do our thoughts of ourselves agree with the word of God?

Chr. When we pass the same judgment upon our-

selves which the word passes. To explain myself: the word of God saith of persons in a natural condition, 'There is none righteous, there is none that doeth good,' Rom. iii. It saith also, that 'every imagination of the heart of man is only evil, and that continually,' Gen. vi. 5. And again, 'The imagination of man's heart is evil from his youth,' Gen. viii. 21. Now, then, when we think thus of ourselves, having sense thereof, then are our thoughts good ones, because according to the word of God.

Ignor. I will never believe that my heart is thus bad.

Chr. Therefore thou never hadst one good thought concerning thyself in thy life.—But let me go on. As the word passeth a judgment upon our heart, so it passeth a judgment upon our ways; and when our thoughts of our hearts and ways agree with the judgment which the word giveth of both, then are both good, because agreeing thereto.

Ignor. Make out your meaning.

Chr. Why, the word of God saith that man's ways are crooked ways,—not good, but perverse. It saith they are naturally out of the good way,—that they have not known it, Ps. cxxv. 5; Prov. ii. 15; Rom. iii. 17. Now, when a man thus thinketh of his ways—I say, when he doth sensibly, and with heart-humiliation, thus think,—then hath he good thoughts of his own ways, because his thoughts now agree with the judgment of the word of God.

Ignor. What are good thoughts concerning God?

Chr. Even (as I have said concerning ourselves) when our thoughts of God do agree with what the word saith of him; and that is, when we think of his being and attributes as the word hath taught,—of which I cannot now discourse at large. But to speak of him with reference to us: then we have right thoughts of God, when we think that he knows us better than we know ourselves, and can see sin in us when and where we can see none in ourselves; when we think he knows our inmost thoughts, and that our heart, with all its depths,

is always open unto his eyes; also, when we think that all our righteousness stinks in his nostrils, and that, therefore, he cannot abide to see us stand before him in any confidence, even in all our best performances?

Ignor. Do you think that I am such a fool as to think God can see no further than I? or that I would come to God in the best of my performances?

Chr. Why, how dost thou think in this matter?

Ignor. Why, to be short, I think I must believe in Christ for justification.

Chr. How! think thou must believe in Christ, when thou seest not thy need of him! Thou neither seest thy original nor actual infirmities; but hast such an opinion of thyself, and of what thou doest, as plainly renders thee to be one that did never see a necessity of Christ's personal righteousness to justify thee before God. How, then, dost thou say, I believe in Christ?

Ignor. I believe well enough for all that.

Chr. How dost thou believe?

Ignor. I believe that Christ died for sinners; and that I shall be justified before God from ^{The faith of} the curse through his gracious acceptance ^{Ignorance.} of my obedience to his law. Or thus: Christ makes my duties, that are religious, acceptable to his Father by virtue of his merits; and so shall I be justified.

Chr. Let me give an answer to this confession of thy faith:

1. Thou believest with a fantastical faith; for this faith is nowhere described in the word.

2. Thou believest with a false faith; because it taketh justification from the personal righteousness of Christ, and applies it to thy own.

3. This faith maketh not Christ a justifier of thy person, but of thy actions; and of thy person for thy actions' sake, which is false.

4. Therefore this faith is deceitful, even such as will leave thee under wrath in the day of God Almighty: for true justifying faith puts the soul, as sensible of its lost condition by the law, upon flying for refuge unto Christ's righteousness (which righteousness of his is not

an act of grace, by which he maketh, for justification, thy obedience accepted with God; but his personal obedience to the law, in doing and suffering for us what that required at our hands): this righteousness, I say, true faith accepteth; under the skirt of which the soul being shrouded, and by it presented as spotless before God, it is accepted, and acquit from condemnation.

Ignor. What! would you have us trust to what Christ in his own person has done without us? This conceit would loosen the reins of our lusts, and tolerate us to live as we list; for what matter how we live, if we may be justified by Christ's personal righteousness from all, when we believe it?

Chr. Ignorance is thy name, and as thy name is, so art thou: even this thy answer demonstrateth what I say. Ignorant thou art of what justifying righteousness is, and as ignorant how to secure thy soul, through the faith of it, from the heavy wrath of God. Yea, thou also art ignorant of the true effects of saving faith in this righteousness of Christ, which is, to bow and win over the heart to God in Christ, to love his name, his word, ways, and people, and not as thou ignorantly imaginest.

Hope. Ask him if ever he had Christ revealed to him from heaven.

Ignor. What! you are a man for revelations! I believe that what both you and all the rest of you say about that matter is but the fruit of distracted brains.

Hope. Why, man! Christ is so hid in God from the natural apprehensions of the flesh, that he cannot by any man be savingly known unless God the Father reveals him to him.

Ignor. That is your faith, but not mine; yet mine, I doubt not, is as good as yours, though I have not in my head so many whimsies as you.

Chr. Give me leave to put in a word. You ought not so slightly to speak of this matter: for this I will boldly affirm, even as my good companion hath done

that no man can know Jesus Christ but by the revelation of the Father; yea, and faith too, by which the soul layeth hold upon Christ (if it be right), must be wrought by the exceeding greatness of his mighty power (Matt. xi. 27; 1 Cor. xii. 3; Eph. i. 17 19); the working of which faith, I perceive, poor Ignorance, thou art ignorant of. Be awakened, then; see thine own wretchedness, and fly to the Lord Jesus; and by his righteousness, which is the righteousness of God (for he himself is God), thou shalt be delivered from condemnation.

Ignor. You go so fast, I cannot keep pace with you; do you go on before: I must stay a while behind. The talk broken up.

Then they said—

Well Ignorance, wilt thou yet foolish be,
To slight good counsel ten times given thee?
And if thou yet refuse it, thou shalt know,
Ere long, the evil of thy doing so.
Remember, man, in time; stoop, do not fear:
Good counsel, taken well, saves; therefore hear.
But if thou yet shalt slight it, thou wilt be
The loser, Ignorance, I'll warrant thee.

Then Christian addressed thus himself to his fellow:

Chr. Well, come, my good Hopeful, I perceive that thou and I must walk by ourselves again.

So I saw in my dream that they went on apace before, and Ignorance he came hobbling after. Then said Christian to his companion, It pities me much for this poor man: it will certainly go ill with him at last.

Hope. Alas! there are abundance in our town in his condition, whole families, yea, whole streets, and that of pilgrims too; and if there be so many in our parts, how many, think you, must there be in the place where he was born?

Chr. Indeed, the word saith, 'He hath blinded their eyes, lest they should see,' &c. But, now we are by ourselves, what do you think of such men? Have they at no time, think you, convictions of sin, and so, consequently, fears that their state is dangerous?

Hope. Nay, do you answer that question yourself, for you are the elder man.

Chr. Then I say, sometimes (as I think) they may; but they being naturally ignorant, understand not that such convictions tend to their good; and therefore they do desperately seek to stifle them, and presumptuously continue to flatter themselves in the way of their own hearts.

The good use of fear. *Hope.* I do believe, as you say, that fear tends much to men's good, and to make them right at their beginning to go on pilgrimage.

Chr. Without all doubt it doth, if it be right; for so says the word, 'The fear of the Lord is the beginning of wisdom,' Prov. i. 7, ix. 10; Ps. cxi. 10; Job xxviii. 28.

Hope. How will you describe right fear?

Chr. True or right fear is discovered by *Right fear.* three things.

1. By its rise; it is caused by saving convictions for sin.

2. It driveth the soul to lay fast hold of Christ for salvation.

3. It begetteth and continueth in the soul a great reverence of God, his word, and ways; keeping it tender, and making it afraid to turn from them, to the right hand or to the left, to anything that may dishonour God, break its peace, grieve the Spirit, or cause the enemy to speak reproachfully.

Hope. Well said; I believe you have said the truth.—Are we now almost got past the Enchanted Ground?

Chr. Why? are you weary of this discourse?

Hope. No, verily, but that I would know where we are.

Chr. We have not now above two miles further to go thereon.—But let us return to our matter. Now the ignorant know not that such convictions as tend to put them in fear are for their good, and therefore they seek to stifle them.

Hope. How do they seek to stifle them?

Why ignorant persons stifle convictions in general.

Chr. 1. They think that those fears are wrought by the devil (though indeed they are wrought of God); and thinking so, they resist them, In particular. as things that directly tend to their overthrow. 2. They also think that these fears tend to the spoiling of their faith, when, alas for them, poor men that they are, they have none at all! and therefore they harden their hearts against them. 3. They presume they ought not to fear, and therefore, in despite of them, wax presumptuously confident. 4. They see that those fears tend to take away from them their pitiful old self-holiness, and therefore they resist them with all their might.

Hope. I know something of this myself; for before I knew myself, it was so with me.

Chr. Well, we will leave, at this time, our neighbour Ignorance by himself, and fall upon another profitable question.

Hope. With all my heart; but you shall still begin.

Chr. Well then, did you not know, about Talk about one ten years ago, one Temporary in your parts, Temporary. who was a forward man in religion then?

Hope. Know him! yes; he dwelt in Graceless, a town about two miles off Honesty, and he dwelt Where he next door to one Turn back. dwelt.

Chr. Right; he dwelt under the same roof with him. Well, that man was much awakened once: He was I believe that then he had some sight of towards once. his sins, and of the wages that were due thereto.

Hope. I am of your mind; for, my house not being above three miles from him, he would oftentimes come to me, and that with many tears. Truly I pitied the man, and was not altogether without hope of him; but one may see, it is not every one that cries, 'Lord, Lord.'

Chr. He told me once that he was resolved to go on pilgrimage, as we do now; but all of a sudden he grew acquainted with one Saveself, and then he became a stranger to me.

Hope. Now, since we are talking about him, let us a little inquire into the reason of the sudden backsliding of him and such others.

Chr. It may be very profitable; but do you begin.

Hope. Well then, there are, in my judgment, four reasons for it:

1. Though the consciences of such men are awakened, yet their minds are not changed: there-
Reasons why
towardly ones
go back. fore, when the power of guilt weareth away, that which provoked them to be religious ceaseth; wherefore they naturally turn to their own course again: even as we see the dog that is sick of what he hath eaten, so long as his sickness prevails, he vomits and casts up all; not that he doeth this of a free mind (if we may say a dog has a mind), but because it troubleth his stomach: but now, when his sickness is over, and so his stomach eased, his desire being not at all alienated from his vomit, he turns him about, and licks up all; and so it is true which is written, 'The dog is turned to his own vomit again,' 2 Pet. ii. 22. Thus, I say, being hot for heaven by virtue only of the sense and fear of the torments of hell, as their sense of hell, and the fears of damnation chill and cool, so their desires for heaven and salvation cool also. So then it comes to pass, that when their guilt and fear is gone, their desires for heaven and happiness die, and they return to their course again.

2. Another reason is, they have slavish fears that do overmaster them: I speak now of the fears that they have of men; 'for the fear of man bringeth a snare,' Prov. xxix. 25. So then, though they seem to be hot for heaven so long as the flames of hell are about their ears, yet, when that terror is a little over, they betake themselves to second thoughts, namely, that it is good to be wise, and not to run (for they know not what) the hazard of losing all, or at least of bringing themselves into unavoidable and unnecessary troubles; and so they fall in with the world again.

3. The shame that attends religion lies also as a block in their way: they are proud and haughty, and religion in their eye is low and contemptible; therefore, when they have lost their sense of hell and the wrath to come, they return again to their former course.

4. Guilt, and to meditate terror, are grievous to them. They like not to see their misery before they come into it; though perhaps the sight of it first, if they loved that sight, might make them fly whither the righteous fly and are safe: but because they do, as I hinted before, even shun the thoughts of guilt and terror, therefore, when once they are rid of their awakenings about the terrors and wrath of God, they harden their hearts gladly and choose such ways as will harden them more and more.

Chr. You are pretty near the business, for the bottom of all is, for want of a change in their mind and will. And therefore they are but like the felon that standeth before the judge: he quakes and trembles, and seems to repent most heartily, but the bottom of all is, the fear of the halter: not that he hath any detestation of the offence, as is evident, because, let but this man have his liberty, and he will be a thief, and so a rogue still; whereas, if his mind was changed, he would be otherwise.

Hope. Now I have showed you the reasons of their going back, do you show me the manner thereof.

Chr. So I willingly will:

1. They draw off their thoughts, all that they may, from the remembrance of God, death, and judgment to come.

How the apostate goes back.

2. Then they cast off by degrees private duties, as closet prayer, curbing their lusts, watching, sorrow for sin, and the like.

3. Then they shun the company of lively and warm Christians.

4. After that they grow cold to public duty; as hearing, reading, godly conference, and the like.

5. Then they begin to pick holes, as we say, in the coats of some of the godly, and that devilishly, that they may have a seeming colour to throw religion (for the sake of some infirmity they have espied in them) behind their backs.

6. They begin to adhere to, and associate themselves with, carnal, loose, and wanton men.

7. Then they give way to carnal and wanton discourses in secret; and glad are they if they can see such things in any that are counted honest, that they may the more boldly do it through their example.

8. After this they begin to play with little sins openly.

9. And then, being hardened, they show themselves as they are. Thus, being launched again into the gulf of misery, unless a miracle of grace prevent it, they everlastingly perish in their own deceivings.

Now I saw in my dream, that by this time the pilgrims were got over the Enchanted Ground; and entering into the country of Beulah, Isa. lxii. 4, whose air was very sweet and pleasant, the way lying directly through it, they solaced themselves there for a season (*w*).

(*w*) *Beulah*.—This represents that advanced period of spiritual life attained by some Christians, in which difficulties and trials are in a great measure over, and they repose in the serene and undivided happiness of communion with God. Thus Asaph expresses his feelings, 'Thou shalt guide me with thy counsel, and afterward receive me to glory. Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart fail; but God is the strength of my heart and my portion for ever.'

Payson, during his last days, said, 'When I formerly read Bunyan's description of the land of Beulah, where the sun shines, and the birds sing day and night, I used to doubt whether there was such a place; but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions.' The following letter to his sister brings out this experience more fully. 'Were I to adopt the figurative language of Bunyan, I might date this letter from the land Beulah, of which I have been for some weeks a happy inhabitant. The Celestial City is full in my view. Its glories have been upon me, its breezes fan me, its odours are wafted to me, its sounds strike my ears, and its spirit is breathed into my heart. Nothing separates me from it but the River of Death, which now appears but as an insignificant rill, that may be crossed at a single step whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float, like an insect in the beams of the sun; exulting yet almost trembling, while I gaze on this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm.'

A few days before his death, Henry Martyn, then brought low by fever, wrote thus:—'I sat in the orchard and thought with sweet comfort and peace of my God; in solitude, my company, my friend and comforter. Oh, when shall time give place to eternity! when shall appear that new heaven and new earth wherein dwelleth righteousness!'

Yea, here they heard continually the singing of birds, and saw every day the flowers appear on the earth, and heard the voice of the turtle in the land, Cant. ii. 10-12. In this country the sun shineth night and day: wherefore this was beyond the Valley of the Shadow of Death, and also out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they were within sight of the city they were going to: also here met them some of the inhabitants thereof; for in this land the Angels. Shining Ones commonly walked, because it was upon the borders of heaven. In this land also the contract between the Bride and the Bridegroom was renewed; yea, here, 'as the bridegroom rejoiceth over the bride, so did their God rejoice over them,' Isa. lxii. 5. Here they had no want of corn and wine; for in this place they met with abundance of what they had sought for in all their pilgrimage, ver. 8. Here they heard voices from out of the city, loud voices, saying, 'Say ye to the daughter of Zion, Behold, thy salvation cometh! Behold, his reward is with him!' ver. 11. Here all the inhabitants of the country called them, 'The holy people, The redeemed of the Lord, Sought out,' &c., ver. 12.

Now, as they walked in this land, they had more rejoicing than in parts more remote from the kingdom to which they were bound; and drawing near to the city, they had yet a more perfect view thereof. It was builded of pearls and precious stones, also the street thereof was paved with gold; so that, by reason of the natural glory of the city, and the reflection of the sunbeams upon it, Christian with desire fell sick; Hopeful also had a fit or two of the same disease. Wherefore here they lay by it a while, crying out because of their pangs, 'if ye find my Beloved, tell him that I am sick of love,' Cant. v. 8.

But, being a little strengthened, and better able to bear their sickness, they walked on their way, and came yet nearer and nearer, where were orchards, vineyards, and gardens, and their gates opened into the highway. Now, as they came up to these places, behold the

gardener stood in the way; to whom the pilgrims said, Whose goodly vineyards and gardens are these? He answered, They are the King's, and are planted here for his own delight, and also for the solace of pilgrims. So the gardener had them into the vineyards, and bid them refresh themselves with the dainties, Deut xxiii. 24; he also showed them there the King's walks, and the arbours where he delighted to be: and here they tarried and slept.

Now I beheld in my dream, that they talked more in their sleep at this time than ever they did in all their journey; and being in a muse thereabout, the gardener said even to me, Wherefore musest thou at the matter? It is the nature of the fruit of the grapes of these vineyards to go down so sweetly as to cause the lips of them that are asleep to speak.

So I saw that when they awoke they addressed themselves to go up to the city. But as I said, the reflection of the sun upon the city (for the city was pure gold, Rev. xxi. 18) was so extremely glorious, that they could not, as yet, with open face behold it, but through an instrument made for that purpose, 2 Cor. iii. 18. So I saw that, as they went on, there met them two men in raiment that shone like gold; also their faces shone as the light.

These men asked the pilgrims whence they came; and they told them. They also asked them where they had lodged, what difficulties and dangers, what comforts and pleasures, they had met in the way; and they told them. Then said the men that met them, You have but two difficulties more to meet with, and then you are in the city.

Christian then, and his companion, asked the men to go along with them; so they told them they would. But, said they, you must obtain it by your own faith. So I saw in my dream that they went on together till they came in sight of the gate.

Now I further saw, that betwixt them and the gate
 Death. was a river; but there was no bridge to go
 over. The river was very deep. At the

sight, therefore, of this river, the pilgrims were much stunned; but the men that went with them said, You must go through, or you cannot come at the gate.

The pilgrims then began to inquire if there was no other way to the gate? To which they answered, Yes; but there hath not any, save two, to wit, Enoch and Elijah (*x*), been permitted to tread that path

since the foundation of the world, nor shall, until the last trumpet shall sound, 1 Cor.

xv. 51, 52. The pilgrims, then, especially Christian, began to despond in their minds,

and looked this way and that, but no way could be found by them by which they might escape the river.

Then they asked the men if the waters were all of a depth? They said, No: yet they could not help them in that case; For, said they, you shall find it deeper or shallower as you believe in the King of the place.

Then they addressed themselves to the water; and entering, Christian began to sink, and crying out to his good friend Hopeful, he said, I sink in deep waters; the billows go over my head; all his waves go over me! Selah (*y*).

(*x*) *Elijah's Translation.*—

The sun at noon is riding high,
The air is calm and still;
No speck belims the azure sky,
No shadow clouds the hill.
When strong as sweeps the whirlwind,
And swift as lightning's flame,
Through rifted sky and parted air
A burning chariot came.
Its blazing wheels ne'er rolled
Along the smoking plain,
Its fiery coursers never brooked
The curb of bit or rein.
Aloft they cleave their pathway,
Aloft through fields of light;
Elijah drops his mantle now,
He wears a robe more bright.
The mocking watchers seek him
By dale and mountain high,
But his step is on the mount of God,
And his home is in the sky.

(*y*) *The Passage of the River.*—It is in perfect consistency with Christian's character throughout, that he should sink so deep in the River of Death, and be so despondent; his warm sensibilities

Death is not welcome to nature, though by it we pass out of this world into glory

Angels help us not comfortably through death.

Then said the other, Be of good cheer, my brother; I feel the bottom, and it is good. Then said Christian,

Christian's conflict at the hour of death. Ah! my friend, the sorrows of death have compassed me about; I shall not see the land that flows with milk and honey. And with that a great darkness and horror fell upon Christian, so that he could not see before him. Also here he in great measure lost his senses, so that he could neither remember nor orderly talk of any of those sweet refreshments that he had met with in the way of his pilgrimage. But all the words that he spake still tended to discover that he had horror of mind, and heart-fears that he should die in that river, and never obtain entrance in at the gate. Here also, as they who stood by perceived, he was much in the troublesome thoughts of the sins that he had committed, both since and before he began to be a pilgrim. It was also observed that he was troubled with apparitions of hobgoblins and evil spirits; for ever and anon he would intimate so much by words. Hopeful, therefore, here had much ado to keep his brother's head above water; yea, sometimes he would be quite gone down, and then, ere a while, he would rise up again half dead. Hopeful also would endeavour to comfort him, saying, Brother, I see the gate, and men standing by to receive us: but Christian would answer, It is you, it is you they wait for; you have been hopeful ever since I knew you. And so have you, said

laying him open, as in the Valley of the Shadow of Death, to his spiritual enemies. It will be observed that the recollection of his sins was a principal cause of his distress; and that he regained peace only as he was enabled to put his confidence in the Saviour.

It is Bunyan's own character that is described in Christian the Pilgrim, but in his death he bore a close resemblance to Hopeful. 'He comforted those who wept about him,' says his biographer, 'exhorting them to trust in God, and pray to Him for mercy and forgiveness of their sins, telling them what a glorious exchange it would be to leave their troubles to live with Christ for ever. His last words were, "weep not for me but for yourselves." I go to the Father of our Lord Jesus Christ, who will, through the mediation of His blessed Son, receive me, though a sinner, when I hope we ere long shall meet to sing the new song, and remain everlastingly happy, world without end.'

he to Christian. 'Ah, brother! said he, surely if I was right, he would now arise to help me; but for my sins he hath brought me into the snare, and hath left me. Then said Hopeful, My brother, you have quite forgot the text where it is said of the wicked, 'There are no bands in their death, but their strength is firm. They are not troubled as other men, neither are they plagued like other men,' Ps. lxxiii. 4, 5. These troubles and distresses that you go through in these waters are no sign that God hath forsaken you; but are sent to try you, whether you will call to mind that which heretofore you have received of his goodness, and live upon him in your distresses.

Then I saw in my dream that Christian was as in a muse a while. To whom also Hopeful added this word, Be of good cheer; Jesus Christ maketh thee whole: and with that Christian brake out with a loud voice, Oh! I see him again! and he tells me, 'When thou passest through the waters, I will be with thee; and through the rivers they shall not overflow thee,' Isa. xlii. 2. Then they both took courage, and the enemy was after that as still as a stone, until they were gone over. Christian therefore presently found ground to stand upon, and so it followed that the rest of the ground was but shallow. Thus they got over (2).

Christian delivered from his fears in death.

The angels do wait for them so soon as they are passed out of this world.

Now, upon the bank of the river, on the

(2) *The Pilgrim's Death.*—Andrew Fuller on his death-bed said, 'It is not the voice of congratulation on the best spent life, however just, that is most acceptable in those awful moments to pious minds that is often heard with trembling diffidence, and conscious apprehension of contaminating motives and counteracting defects. The sweetest music in the ears of expiring piety, must be struck from another string. 'This is the record, that God hath given us eternal life, and this life is in his Son. The wages of sin is death; but the gift of God is eternal life, through Jesus Christ our Lord.'

One said to Dr Wardlaw's father, 'Does it beseem us to pass through the dark valley without a struggle? Remember how it fared with our Master. Was not His soul troubled within Him, and was not He sorrowful, even unto death?' 'Aye,' exclaimed Mr Wardlaw, 'it was even so, and oh man, it is that very trouble,

other side, they saw the two Shining Men again (a), who there waited for them. Wherefore, being come out of the river, they saluted them, saying, We are ministering spirits, sent forth to minister for those that shall be heirs of salvation. Thus they went along towards the gate.

Now you must note that the city stood upon a mighty hill; but the pilgrims went up that hill with ease, because they had these two men to lead them up by the arms: also they had left their mortal garments behind them in the river; for though

and that very sorrow, that make me to go so lightly through the valley this day; 'Surely he hath borne our griefs, and carried our sorrows.'

With this may be compared the feelings of worldly men in the prospect of death.

Lord Chesterfield writes to a friend, 'When I reflect upon what I have seen, and what I have heard, and what I have done, I can hardly persuade myself, that all that frivolous hurry, and bustle, and pleasure of the world has any reality; but I look upon all that has passed as one of those romantic dreams which opium commonly occasions. Shall I tell you that I bear this melancholy situation with meritorious constancy and resignation, which most men boast of. No; for I really cannot help it. I bear it, because I must bear it, whether I will or no. I think of nothing but killing time the best way I can, now that he is become my enemy. It is my resolution to *sleep* in the carriage during the remainder of the journey.'

'I was walking,' says Henri Comte de Brienne. 'in the new apartments of Cardinal Mazarine's palace. I recognised the approach of the Cardinal by the sound of his slippered feet, which he dragged the one after the other, as a man enfeebled by a mortal malady. I concealed myself behind the tapestry, and I heard him say, 'I must leave all that.' He stopped at every step, for he was very feeble, and casting his eyes on each object that attracted him, he sighed forth, 'I must leave all that; what pains I have taken to acquire these things, can I abandon them without regret? I shall never see them more where I am about to go.'

(a) *The Angels.*

'How oft do they their silver bowers leave,
To come to succour us that succour want;
How oft do they with golden pinions cleave
The fitting skies like flying oursuivant
Against foul fiends to aid us militant.
They for us fight, they watch, and duly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward;
Oh! why should Heavenly God to man have such regard.

they went in with them, they came out without them. They therefore went up here with much agility and speed, though the foundation upon which the city was framed was higher than the clouds: they therefore went up through the regions of the air, sweetly talking as they went, being comforted because they safely got over the river, and had such glorious companions to attend them.

The talk they had with the Shining Ones was about the glory of the place; who told them that the beauty and glory of it was inexpressible. There, said they, is the 'Mount Zion, the heavenly Jerusalem, the innumerable company of angels, and the spirits of just men made perfect,' Heb. xii. 22-24. You are going now, said they, to the paradise of God, wherein you shall see the tree of life, and eat of the never-fading fruits thereof; and when you come there, you shall have white robes given you, and your walk and talk shall be every day with the King, even all the days of eternity, Rev. ii. 7; iii. 4; xxii. 5. There you shall not see again such things as you saw when you were in the lower region upon the earth; to wit, sorrow, sickness, affliction, and death; 'for the former things are passed away,' Isa. lxxv. 16, 17. You are now going to Abraham, to Isaac, and Jacob, and to the prophets; men that God hath 'taken away from the evil to come,' and that are now 'resting in their beds, each one walking in his uprightness, Isa. lvii. 1, 2. The men then asked, What must we do in the holy place? To whom it was answered, You must there receive the comforts of all your toil, and have joy for all your sorrow; you must reap what you have sown, even the fruit of all your prayers, and tears, and sufferings for the King by the way, Gal. vi. 7, 8. In that place you must wear crowns of gold, and enjoy the perpetual sight and vision of the Holy One; for there you shall see him as he is,' 1 John iii. 2. There also you shall serve Him continually with praise, with shouting, and thanksgiving, whom you desired to serve in the world, though with much difficulty, because of the infirmity of your flesh. There your eyes shall be

delighted with seeing, and your ears with hearing the pleasant voice of the Mighty One. There you shall enjoy your friends again, that are gone thither before you; and there you shall with joy receive even every one that follows into the holy place after you. There also shall you be clothed with glory and majesty, and put in an equipage fit to ride out with the King of Glory. When he shall come with sound of trumpet in the clouds, as upon the wings of the wind, you shall come with him; and when he shall sit upon the throne of judgment, you shall sit by him; yea, and when he shall pass sentence upon all the workers of iniquity, let them be angels or men, you also shall have a voice in that judgment, because they were his and your enemies. Also, when he shall again return to the city, you shall go too, with sound of trumpet, and be ever with him, 1 Thess. iv. 13-17; Jude 14, 15; Dan. vii. 9, 10; 1 Cor. vi. 2, 3.

Now while they were thus drawing towards the gate, behold a company of the heavenly host came out to meet them; to whom it was said by the other two Shining Ones, These are the men that have loved our Lord when they were in the world, and that have left all for his holy name; and he hath sent us to fetch them, and we have brought them thus far on their desired journey, that they may go in and look their Redeemer in the face with joy. Then the heavenly host gave a great shout, saying, 'Blessed are they which are called unto the marriage-supper of the Lamb, Rev. xix. 9. There came out also at this time to meet them several of the King's trumpeters, clothed in white and shining raiment, who, with melodious noises, and loud, made even the heavens to echo with their sound. These trumpeters saluted Christian and his fellow with ten thousand welcomes from the world; and this they did with shouting and sound of trumpet.

This done, they compassed them round on every side: some went before, some behind, and some on the right hand, some on the left (as it were to guard them through the upper regions), continually sounding as they went,

with melodious noise, in notes on high; so that the very sight was to them that could behold it as if heaven itself was come down to meet them. Thus, therefore, they walked on together; and as they walked, ever and anon these trumpeters, even with joyful sound, would, by mixing their music with looks and gestures, still signify to Christian and his brother how welcome they were into their company, and with what gladness they came to meet them. And now were these two men, as it were, in heaven, before they came at it, being swallowed up with the sight of angels, and with hearing of their melodious notes. Here also they had the city itself in view; and they thought they heard all the bells therein ring, to welcome them thereto. But, above all, the warm and joyful thoughts that they had about their own dwelling there, with such company, and that for ever and ever,—oh! by what tongue, or pen, can their glorious joy be expressed! And thus they came up to the gate.

Now when they were come up to the gate, there was written over it in letters of gold,—

'Blessed are they that do his commandments,
that they may have right to the tree of life,
and may enter in through the gate into the
city,' Rev. xiii. 14.

Then I saw in my dream that the Shining Men bid them call at the gate; the which when they did, some looked from above over the gate, to wit, Enoch, Moses, and Elijah, &c.; to whom it was said, These pilgrims are come from the City of Destruction, for the love that they bear to the King of this place; and then the pilgrims gave in unto them each man his certificate, which they had received in the beginning; those, therefore, were carried in to the King, who, when he had read them, said, Where are the men? To whom it was answered, They are standing without the gate. The King then commanded to open the gate, 'That the righteous nation,' said he, 'which keepeth the truth, may enter in,' Isa. xxvi. 2.

Now I saw in my dream that these two men went in at the gate (b); and, lo! as they entered, they were trans-

(b) *Heaven*.—Augustine writes, 'When shall I see that city, whose streets are paved with pure gold, in which shall be sung the song of gladness, and through all the streets of which the hallelujah shall be uttered by all. O! holy city! O! beautiful city! From afar I salute thee, I cry for thee, I long to see thee, and to rest in thee. O! city to be longed for! Thy walls are gems, thy keeper God himself. Thy citizens always rejoicing, for they exult in the vision of God. In thee there is no corruptibility nor defect, no old age; no anger, but perennial peace and festal glory; joy everlasting, festival unbroken. In thee there is no yesterday nor to-morrow, but an unchanging to-day. To thee belong salvation, life, and endless peace. To thee God is all. In thee is no fear, nor sadness; each desire passes at once into joy; all that is wished for is at hand, and all that is longed for, abounds.'

Bernard of Clugni sings thus of heaven:—

To thee, O dear, dear country,
 Mine eyes their vigils keep,
 For very love beholding
 Thy happy name, they weep;
 The mention of thy glory
 Is unction to the breast;
 And medicine in sickness,
 And love, and life, and rest.
 Brief life is here our portion,
 Brief sorrow, short-lived care,
 The life that knows no ending,
 The tearless life is there.
 O one! O only mansion!
 O paradise of joy!
 Where tears are ever banished,
 And joys have no alloy.
 Thy ageless walls are bounded
 With amethyst unpriced;
 The saints build up its fabric,
 And the corner-stone is Christ.
 Upon the Rock of Ages
 They raise the holy tower;
 Thine is the victor's laurel,
 And thine the golden dower.
 They stand, those halls of Zion,
 Conjubilant with song;
 And bright with many an angel,
 And many a martyr throng.
 The Prince is ever in them,
 The light is aye serene:
 The pastures of the blessed
 Are decked in glorious sheen.
 There is the house of David,
 And there from ill released;
 The shout of them that triumph;
 The song of them that feast;
 And they beneath their Leader
 Who conquered in the fight,
 For ever and for ever,
 Are clad in robes of white.'

figured, and they had raiment put on that shone like gold. There was also that met them with harps and crowns, and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang again for joy, and that it was said unto them, 'ENTER YE INTO THE JOY OF YOUR LORD,' Matt. xxv. 23. I also heard the men themselves, that they sang with a loud voice, saying, 'BLESSING, AND HONOUR, AND GLORY, AND POWER, BE UNTO HIM THAT SITTETH UPON THE THRONE, AND UNTO THE LAMB, FOR EVER AND EVER,' Rev. v. 13.

Now, just as the gates were opened to let in the men, I looked in after them, and, behold, the city shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads, palms in their hands, and golden harps to sing praises withal.

There were also of them that had wings, and they answered one another without intermission, saying, 'Holy, holy, holy is the Lord!' Rev. iv. 8. And after that they shut up the gates; which when I had seen, I wished myself among them.

Now while I was gazing upon all these things, I turned my head to look back, and saw Ignorance come up to the river side: but he soon got over, and that without half that difficulty which the other two men met with. For it happened that there was then in that place one Vain-hope, a ferryman, that with his boat helped him over: so he, as the other I saw, did ascend the hill, to come up to the gate; only he came alone, neither did any man meet him with the least encouragement. When he was come up to the gate, he looked up to the writing that was above, and then began to knock, supposing that entrance should have been quickly administered to him; but he was asked by the men that looked over the top of the gate, Whence came you? and what would you have? He answered, I have eaten and drunk in the presence of the King, and he has taught in our streets. Then they asked him for his certificate,

Ignorance
comes up to the
river.

Vain-hope does
ferry him over.

that they might go in and show it to the King; so he fumbled in his bosom for one, and found none. Then said they, Have you none? but the man answered never a word. So they told the King; but he would not come down to see him, but commanded the two Shining Ones that conducted Christian and Hopeful to the city, to go out and take Ignorance, and bind him hand and foot, and have him away (c). Then they took him up, and carried him through the air to the door that I saw in the side of the hill, and put him in there. Then I saw that there was a way to hell, even from the gates of heaven, as well as from the City of Destruction. So I awoke, and behold, it was a dream.

(c) *Ignorance*.—‘There is no entrance,’ writes Adam, to the city but by the gates; no passage to glory but by grace. The wall of the city is said to be great and high, Rev. xxi. 13. High, no climbing over; great, no breaking through. Therefore, through the gates, or no way. Corruption doth not inherit incorruption. This corrupted man must be regenerate, that he may be saved; must be sanctified that he may be glorified. Some trust to open these gates with golden keys; but bribery is rather a key to unlock the gates of hell. Others have dreamed of no other gate but their own righteousness; poor souls, they cannot find the gate, because they stand in their own light. Others think to pass through the gates of other men’s merits; as well one bird may fly with another bird’s wings. Only grace is the gate. Heaven is a glorious place, and, therefore, reserved for gracious men. To the spirits of just men made perfect, must be admitted none, save they that are justified. If you will not pass through the gates of holiness in this life, you must not enter the city of happiness in the life to come. How great is that blessedness where there shall be no evil present, no good absent. Pass through the gate of grace a holy and sanctified life, and you shall not fail of the city of glory; whither once entered you shall sing as we have heard, so have we seen in the city of our God.

CONCLUSION.

Now, reader, I have told my Dream to thee;
Fee if thou canst interpret it to me,
Or to thyself, or neighbour: but take heed
Of misinterpreting; for that, instead
Of doing good, will but thyself abuse:
By misinterpreting, evil ensues.

Take heed, also, that thou be not extreme
In playing with the outside of my Dream;
Nor let my figure or similitude
Put thee into a laughter or a feud.
Leave this for boys and fools; but as for thee,
Do thou the substance of my matter see.

Put by the curtains, look within the veil;
Turn up my metaphors, and do not fail
There, if thou seekest them, such things to find
As will be helpful to an honest mind.

What of my dross thou findest there, be bold
To throw away, but yet preserve the gold.
What if my gold be wrapped up in crease—
None throws away the apple for the core.
But if thou shalt cast all away as vain,
I know not but 'twill make me dream again.



THE
PILGRIM'S PROGRESS.

Part II.

WHEREIN IS SET FORTH THE MANNER OF THE SETTING OUT OF
CHRISTIAN'S WIFE AND CHILDREN, THEIR DANGEROUS
JOURNEY, AND SAFE ARRIVAL AT THE
DESIRED COUNTRY.

THE AUTHOR'S WAY

OF SENDING FORTH HIS

Second Part of the Pilgrim.

Go now, my little Book, to every place
Where my *first Pilgrim* has but shown his face;
Call at their door. If any say, *Who's there?*
Then answer thou, *CHRISTIANA is here.*
If they bid thee *come in*, then enter thou,
With all thy boys; and then, as thou know'st how,
Tell who they are, also from whence they came;
Perhaps they'll know them by their looks or name.
But if they should not, ask them yet again
If formerly they did not entertain
One *CHRISTIAN*, a *Pilgrim*? If they say
They did, and were delighted in his way;
Then let them know that those related were
Unto him; yea, his wife and children are.

Tell them that they have left their house and home,
Are turned Pilgrims, seek a world to come:
That they *have* met with hardships in the way;
That they *do* meet with troubles night and day;
That they have trod on serpents, fought with devils;
Have also overcome a many evils:

Yea, tell them also of the next, who have,
Of love to *Pilgrimage*, been stout and brave
Defenders of that way ; and how they still
Refuse this world, to do their Father's will.

Go tell them also of those dainty things
That *Pilgrimage* unto the Pilgrim brings.
Let them acquainted be, too, how they are
Beloved of their King, under his care ;
What goodly mansions for them he provides,
Though they meet with rough winds and swelling tides ;
How brave a calm they will enjoy at last,
Who to their Lord, and by his ways hold fast.

Perhaps with heart and hand they will embrace
Thee, as they did my firstling, and will grace
Thee and thy fellows with such cheer and fare,
As show will they of Pilgrims lovers are.

OBJECTION I.

But how, if they will not believe of me
That I am truly thine ; 'cause some there be
That counterfeit the Pilgrim and his name,—
Seek, by disguise, to seem the very same ;
And by that means have wrought themselves into
The hands and houses of I know not who ?

ANSWER.

'Tis true, some have of late, to counterfeit
My Pilgrim, to their own my title set ;
Yea, others half my name and title too
Have stitched to their book, to make them do.
But yet they, by their features, do declare
Themselves not mine to be, whose-e'er they are.

If such thou meet'st with, then thine only way,
Before them all, is to *say out thy say*,
In thine own native language, which no man
Now useth, nor with ease dissemble can.
If, after all, they still of you shall doubt,

With things unwarrantable; send for me,
And I will testify you Pilgrims be;
Yea, I will testify that only you
My Pilgrims are,—and that alone will do.

OBJECTION II.

But yet, perhaps, I may inquire for him
Of those who wish him damned life and limb.
What shall I do, when I at such a door
For Pilgrims ask, and they shall rage the more?

ANSWER.

Fright not thyself, my Book, for such bugbears
Are nothing else but ground for groundless fears.
My pilgrim's book has travell'd sea and land,
Yet could I never come to understand
That it was slighted or turn'd out of door,
By any kingdom, were they rich or poor.
In France and Flanders, where men kill each other,
My Pilgrim is esteem'd a friend, a brother.
In Holland too, 'tis said, as I am told,
My pilgrim is, with some, worth more than gold.
Highlanders and wild Irish can agree
My Pilgrim should familiar with them be.
'Tis in New England under such advance,
Receives there so much loving countenance,
As to be trimm'd, new clothed, and deck'd with gems,
That it may show its features and its limbs.
Yet more; so comely doth my Pilgrim walk,
That of him thousands daily sing and talk.

If you draw nearer home, it will appear,
My Pilgrim knows no ground of shame or fear;
City and country will him entertain,
With *Welcome, Pilgrim*; yea, they can't refrain
From smiling, If my Pilgrim be but by,
Or shows his head in any company.

Brave gallants do my Pilgrim hug and love,
Esteem it much; yea, value it above
Things of a greater bulk; yea, with delight
Say, my lark's leg is better than a kite.

Young ladies and young gentlemen too,
Do no small kindness to my pilgrim show:
Their cabinets, their bosoms, and their hearts,
My Pilgrim has; 'cause he to them imparts
His pretty riddles in such wholesome strains,
As yield them profit double to their pains
Of reading: yea, I think I may be bold
To say some prize him far above their gold.

The very children that do walk the street,
If they do but my holy Pilgrim meet,
Salute him will, will wish him well, and say,
He is the only stripling of the day.

They that have never seen him, yet admire
What they have heard of him, and much desire
To have his company, and hear him tell
Those pilgrim stories which he knows so well.

Yea, some who did not love him at the first,
But call'd him *fool* and *noddy*, say they must,
Now they have seen and heard him, him commend,
And to those whom they love they do him send.

Wherefore, my SECOND PART, thou need'st not be
Afraid to show thy head: none can hurt thee,
That wish but well to him that went before,
'Cause thou com'st after with a second store
Of things as good, as rich, as profitable,
For young, for old, for stagg'ring and for stable.

OBJECTION III.

But some there be that say, He laughs too loud;
And some do say, His head is in a cloud.
Some say, His words and stories are so dark,
They know not how, by them, to find his mark

ANSWER.

One may, I think, say, Both his laughs and cries
May well be guess'd at by his wat'ry eyes.
Some things are of that nature, as to make
One's fancy chuckle while his heart doth ache.
When Jacob saw his Rachel with the sheep,
He did at the same time both kiss and weep.

Whereas some say, *A cloud is in his head*
That doth but show how wisdom's covered
With its own mantles, and to stir the mind
To a search after what it fain would find.
Things that seem to be hid in words obscure,
Do but the godly mind the more allure
To study what those sayings should contain
That speak to us in such a cloudy strain.
I also know a dark similitude
Will on the fancy more itself intrude,
And will stick faster, in the heart and head,
Than things from similes not borrowed.

Wherefore my Book, let no discouragement
Hinder thy travels. Behold! thou art sent
To friends, not foes; to friends that will give place
To thee, thy Pilgrims and thy words embrace.

Besides, what my first Pilgrim left conceal'd
Thou, my brave second Pilgrim, hast reveal'd;
What Christian left lock'd up, and went his way,
Sweet Christiana opens with her key.

OBJECTION IV.

But some love not the method of your first:
Romance they count it; throw't away as dust.
If I should meet with such, what should I say?
Must I slight them as they slight me, or nay?

ANSWER.

My Christiana, if with such thou meet,
By all means, in all loving wise, them greet;
Render them not reviling for revile;
But if they frown, I pr'ythee on them smile:
Perhaps 'tis nature, or some ill report,
Has made them thus despise, or thus retort.

Some love no cheese, some love no fish, and some
Love not their friends, nor their own house or home;
Some start at pig, slight chicken, love not fowl
More than they love a cuckoo or an owl.
Leave such, my Christiana, to their choice,
And seek those who to find thee will rejoice:

By no means strive, but, in most humble wise,
Present thee to them in thy Pilgrims' guise,

Go, then, my little Book, and show to all
That entertain and bid thee welcome shall,
What thou shalt keep close shut up from the rest;
And wish what thou shalt show them may be blest
To them for good, may make them choose to be
Pilgrims better by far than thee or me.

Go, then, I say, tell all men who thou art;
Say, I am Christiana, and my part
Is now, with my four sons, to tell you what
It is for men to take a Pilgrim's lot.

Go, also, tell them who and what they be
That now do go on pilgrimage with thee:
Say, Here's my neighbour, Mercy; she is one
That has long time with me a Pilgrim gone.
Come, see her in her virgin face, and learn
'Twixt idle ones and Pilgrims to discern.
Yea, let young damsels learn of her to prize
The world which is to come, in any wise.
When little tripping maidens follow God,
And leave old doting sinners to his rod,
'Tis like those days wherein the young ones cried
Hosanna! to whom old ones did deride.

Next tell them of old Honest, whom you found
With his white hairs, treading the Pilgrim's ground;
Yea, tell them how plain-hearted this man was,
How after his good Lord he bare his cross.
Perhaps with some grey head this may prevail
With Christ to fall in love, and sin bewail.

Tell them also, how Master Fearing went
On pilgrimage, and how the time he spent
In solitariness, with fears and cries;
And how, at last, he won the joyful prize.
He *was* a good man, though much down in spirit;
He *is* a good man, and doth life inherit.

Tell them of Master Feeble-mind also,
Who, not before, but still behind would go.
Show them also, how he had like been slain,
And how one Great-heart did his life regain.

This man was true of heart, though weak in grace;
One might true godliness read in his face.

Then tell them of Master Ready-to-halt,
A man with crutches, but much without fault;

Tell them how Master Feeble-mind and he
Did love, and in opinions much agree:
And let all know, though weakness was their chance,
Yet sometimes one could sing, the other dance.

Forget not Master Valiant-for-the-truth,
That man of courage, though a very youth.
Tell every one his spirit was so stout,
No man could ever make him face about;
And how Great-heart and he could not forbear,
But put down Doubting Castle, slay Despair.

Overlook not Master Despondency,
Nor Much-afraid, his daughter, though they lie
Under such mantles as may make them look
(With some) as if their God had them forsook.
They softly went, but sure; and, at the end,
Found that the Lord of Pilgrims was their friend.

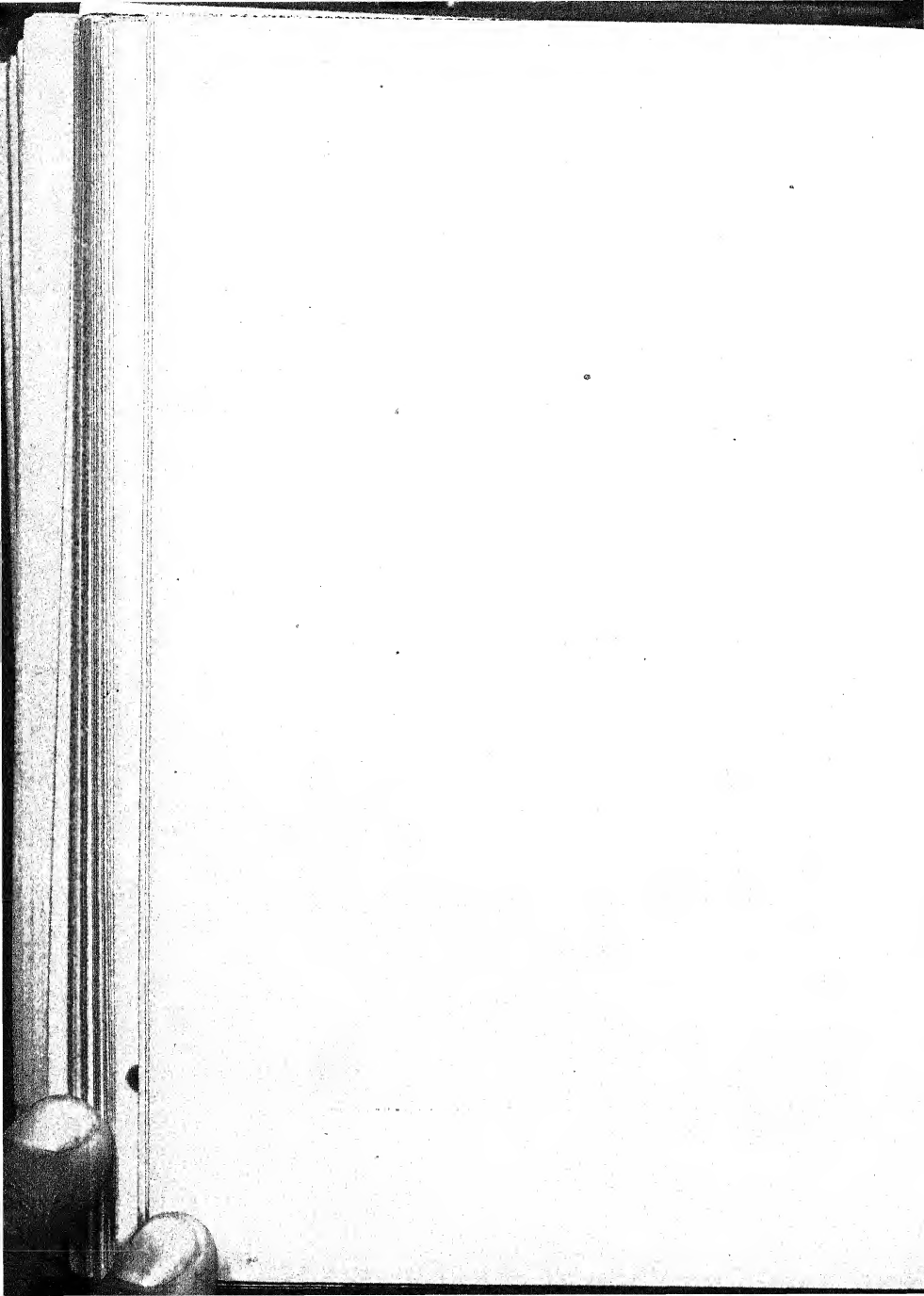
When thou hast told the world of all these friends,
Then turn about, my Book, and touch these strings;
Which, if but touched, will such music make,
They'll make a cripple dance, a giant quake.

These riddles that lie couch'd within thy breast,
Freely propound, expound; and for the rest
Of thy mysterious lines, let them remain
For those whose nimble fancies shall them gain.

Now may this little Book a blessing be
To those that love this little Book and me:
And may its buyer have no cause to say,
His money is but lost or thrown away.
Yea, may this SECOND PILGRIM yield that fruit
As may with each good Pilgrim's fancy suit;
And may it persuade some that go astray,
To turn their feet and heart to the right way.

Is the hearty prayer of the Author,

JOHN BUNYAN.



THE
PILGRIM'S PROGRESS.

COURTEOUS COMPANIONS,

SOME time since, to tell you my dream that I had of Christian the Pilgrim, and of his dangerous journey towards the Celestial Country, was pleasant to me, and profitable to you. I told you then, also, what I saw concerning his wife and children, and how unwilling they were to go with him on pilgrimage; insomuch that he was forced to go on his progress without them; for he durst not run the danger of that destruction which he feared would come by staying with them in the City of Destruction: wherefore, as I then showed you, he left them and departed.

Now it hath so happened, through the multiplicity of business (a), that I have been much hindered and kept back from my wonted travels into those parts whence

(a) *The Second Part.*—The author informs us that he had been hindered, through the multiplicity of business, from giving an account of the wife and children of Christian. He was so much occupied after his release from prison in preaching, that it was six years before he completed the second part of this work. It was written about a mile off the place where he formerly slept. This refers to Elstow, in which he resided, and which was about a mile from Bedford.

he went, and so could not, till now, obtain an opportunity to make further inquiry after whom he left behind, that I might give you an account of them. But having had some concerns that way of late, I went down again thitherward. Now, having taken up my lodgings in a wood, about a mile off the place, as I slept I dreamed again.

And as I was in my dream, behold, an aged gentleman came by where I lay; and because he was to go some part of the way that I was travelling, methought I got up and went with him. So as we walked, and, as travellers usually do, it was as if we fell into discourse, and our talk happened to be about Christian and his travels; for thus I began with the old man:

Sir, said I, what town is that there below, that lieth on the left hand of our way?

Then said Mr Sagacity (for that was his name), It is the City of Destruction, a populous place, but possessed with a very ill-conditioned and idle sort of people.

I thought that was that city, quoth I; I went once myself through that town, and, therefore, know that this report you give of it is true.

Sag. Too true! I wish I could speak truth in speaking better of them that dwell therein.

Well, sir, quoth I, then I perceive you to be a well-meaning man, and so one that takes pleasure to hear and tell of that which is good. Pray, did you never hear what happened to a man some time ago in this town, whose name was Christian, that went on pilgrimage up towards the higher regions?

Sag. Hear of him! ay, and I also heard of the molestations, troubles, wars, captivities, cries, groans, frights, and fears, that he met with and had in his journey. Besides, I must tell you, all our country rings of him: there are but few houses that have heard of him and his doings but have sought after and got the records of his pilgrimage: yea, I think I may say that his hazardous journey has got a many well-wishers to his ways:

for though, when he was here, he was fool in every man's mouth, yet, now he has gone, he is highly commended of all (b). For, it is said he lives bravely where he is; yea, many of them that are resolved never to run his hazards, yet have their mouths water at his gains.

Christians
are well spoken
of when gone,
though called
fools while they
are here.

They may, quoth I, well think, if they think anything that is true, that he liveth well where he is; for he now lives at and in the Fountain of Life, and has what he has without labour and sorrow, for there is no grief mixed therewith. But, pray, what talk have the people about him?

Sag. Talk! the people talk strangely about him. Some say that he now walks in white (Rev. iii. 4, vi. 11); that he has a chain of gold about his neck; that he has a crown of gold, beset with pearls, upon his head. Others say that the Shining Ones, that sometimes showed themselves to him in his journey, are become his companions, and that he is as familiar with them in the place where he is, as here one neighbour is with another. Besides, it is confidently affirmed concerning him, that the King of the place where he is has bestowed upon him already a very rich and pleasant dwelling at court, and that he every day eateth and drinketh, and walketh and talketh with him, and receiveth of the smiles and favours of him that is Judge of all there, Zech. iii. 7; Luke xiv. 15. Moreover, it is expected of some, that his Prince, the Lord of that country, will shortly come into these parts, and will know the reason, if they can give any, why his neighbours set so little by him, and had him so much in derision, when they perceived that he would be a pilgrim, Jude 14, 15.

(b) *Christians well spoken of.*—‘This I have peculiarly remarked,’ says Mason, ‘in respect of that man of God, the late Rev. Mr. Whitefield. Scarce any one went through more public reproach than he did; yet how often have I been amazed to hear persons who held him, his character, and conduct in the vilest contempt when living, who now, when he is dead, speak in the most respectful manner of him.’

For they say, that now he is so in the affections of his Prince, and that his Sovereign is so much concerned with the indignities that were cast upon Christian, when he became a pilgrim, that he will look upon all as if done unto himself (Luke x. 16): and no marvel, for it was for the love that he had to his Prince that he ventured as he did.

I dare say, quoth I, I am glad on it; I am glad for the poor man's sake, for that he now has rest from his labour (Rev. xiv. 13), and for that he now reapeth the benefit of his tears with joy (Ps. cxxxvi. 5, 6); and for that he has got beyond the gunshot of his enemies, and is out of the reach of them that hate him. I also am glad, for that a rumour of these things is noised abroad in this country;—who can tell but that it may work some good effect on some that are left behind? But pray, sir, while it is fresh in my mind, do you hear anything of his wife and children? Poor hearts! I wonder in my mind what they do.

Sag. Who! Christiana and her sons? They are like to do as well as did Christian himself; for though they all played the fool at the first, and would by no means be persuaded by either the tears or entreaties of Christian, yet second thoughts have wrought wonderfully with them; so they have packed up, and are also gone after him.

Better and better, quoth I: but what of wife and children and all?

Sag. It is true: I can give you an account of the matter, for I was upon the spot at the instant, and was thoroughly acquainted with the whole affair.

Then said I, A man, it seems, may report it for a truth?

Sag. You need not fear to affirm it; I mean, that they are all gone on pilgrimage, both the good woman and her four boys. And being we are (as I perceive) going some considerable way together, I will give you an account of the whole of the matter.

This Christiana (for that was her name from the day that she, with her children, betook themselves to a pilgrim's life), after her husband was gone over the river, and she could hear of him no more, her thoughts began to work in her mind. First, for that she had lost her husband, and for that the loving bond of that relation was utterly broken betwixt them. For you know, said he to me, nature can do no less but entertain the living with many a heavy cogitation, in the remembrance of the loss of loving relations. This, therefore, of her husband did cost her many a tear. But this was not all; for Christiana did also begin to consider with herself, whether her unbecoming behaviour towards her husband was

P. 205

not one cause that she saw him no more, and that in such sort he was taken away from her. And upon this came into her mind, by swarms, all her unkind, unnatural, and ungodly carriages to her dear friend; which also clogged her conscience, and did load her with guilt. She was, moreover, much broken with calling to remembrance the restless groans, brinish tears, and self-bemoanings of her husband, and how she did harden her heart against all his entreaties, and loving persuasions, of her and her sons, to go with him; yea, there was not anything that Christian either said to her or did before her, all the while that his burden did hang on his back, but it returned upon her like a flash of lightning, and rent the caul of her heart in sunder: specially that bitter outcry of his, 'What shall I do to be saved?' did ring in her ears most dolefully.

Mark this, you that are churls to your godly relations.

P. 11.

Then said she to her children, Sons, we are all undone. I have sinned away your father, and he is gone: he would have had us with him, but I would not go myself: I also have hindered you of life. With that the boys fell all into tears, and cried out to go after their father. Oh! said Christiana, that it had been but our lot to go with him! then had it fared well with us, beyond what it is like to do now. For though I formerly foolishly imagined, concerning the troubles

of your father, that they proceeded of a foolish fancy that he had, or for that he was overrun with melancholy humours; yet now it will not out of my mind but that they sprang from another cause, to wit, for that the Light of light was given him (James i. 23-35); by the help of which, as I perceive, he has escaped the snares of death. Then they all wept again, and cried out, Oh! woe worth the day!

The next night Christiana had a dream (c); and, behold, she saw as if a broad parchment was opened before her, in which was recorded the sum of her ways; and the times, as she thought,

(c) *Christiana's dream.*—The dreams introduced into this narrative are not intended to teach that by such means we obtain revelations of the will of God, though it is possible Bunyan may have attached more importance to dreams and visions than is due to them. They are allegorical rather than literal, to present in a more vivid manner the impressions made on the minds of Christiana and her friends by the gospel.

We may compare this allegorical dream with one preserved by Newton in his narrative of his life:—‘I thought it was night, and my watch upon deck; and that as I was walking to and fro by myself, a person came to me and brought me a ring, with an express charge to keep it carefully; assuring me that while I preserved that ring I should be happy and successful; but if I lost or parted with it, I must expect nothing but trouble and misery. I accepted the present and the terms willingly, not in the least doubting my own care to preserve it, and highly satisfied to have my happiness in my own keeping. I was engaged in these thoughts when a second person came to me, and observing the ring on my finger, took occasion to ask some questions concerning it. I readily told him its virtues, and his answer expressed a surprise at my weakness in expecting such effects from a ring. I think he reasoned with me some time upon the impossibility of the thing; and at length urged me in direct terms to throw it away. At first I was shocked at the proposal, but his insinuations prevailed. I began to reason and doubt, and at last plucked it off my finger and dropped it over the ship's side into the water, which it no sooner touched than I saw in the same instant a terrible fire burst out from a range of mountains. I perceived too late my folly; and my tempter with an air of insult informed me that all the mercy God had in reserve for me was comprised in that ring which I had wilfully thrown away. I understood that I must now go with him to the burning mountains, and that all the flames I saw were kindled on my account. I trembled, and was in great agony; so that it

looked very black upon her. Then she cried out aloud in her sleep, Lord, have mercy upon me, a sinner ! (Luke xviii. 13), and the little children heard her.

After this, she thought she saw two very ill-favoured ones standing by her bed-side, and saying, What shall we do with this woman ? for she cries out for mercy, waking and sleeping. Mark this; this is the quintessence of hell. If she be suffered to go on as she begins, we shall lose her, as we have lost her husband. Wherefore we must, by one way or other, seek to take her off from the thoughts of what shall be hereafter, else all the world cannot help it but she will become a pilgrim.

Now she awoke in a great sweat, also a trembling was upon her; but after a while she fell to sleeping again. And then she thought she saw Christian her husband in a place of bliss among many immortals, with a harp in his hand, standing and playing upon it before One that sat upon a throne, with a rainbow about his head. She saw also as if he bowed his head with his face to the paved work that was under the Prince's feet, saying, I heartily thank my Lord and King for bringing of me into this place. Then shouted a company of them that stood round about, and harped with their harps; but no man living could tell what they said, but Christian and his companions. Help against discouragement.

Next morning, when she was up, had prayed to God, and talked with her children a while, one knocked hard at the door; to whom she spake out, saying, If thou

was surprising I did not then awake; but my dream continued; and when I thought myself on the point of a constrained departure, and stood self-condemned without plea or hope, suddenly a person came to me and demanded the cause of my grief. I told him the plain case, confessing that I had ruined myself wilfully, and deserved no pity. He blamed my rashness, and asked if I should be wiser, supposing I had my ring again. I had not time to answer before I saw this unexpected friend go down under the water just in the spot where I had dropped it; and he soon returned, bringing the ring with him. The moment he came on board, the flames in the mountains were extinguished, and my seducer left me. Then was 'the prey taken from the hand of the mighty, and the lawful captive delivered.'

comest in God's name, come in. So he said, Amen, and opened the door, and saluted her with, Peace be to this house. The which when he had done, he said, Christiana, knowest thou wherefore I am come? Then she blushed and trembled; also her heart began to wax warm with desires to know whence he came, and what was his errand to her. So he said unto her, My name is Secret (d); I dwell with those that are high. It is

Convictions
seconded with
fresh tidings of
God's readiness
to pardon.

talked of where I dwell, as if thou hadst a desire to go thither; also, there is a report that thou art aware of the evil thou hast formerly done to thy husband, in hardening of thy heart against his way, and in keeping of these thy babes in their ignorance. Christiana, the Merciful One has sent me to tell thee that he is a God ready to forgive, and that he taketh delight to multiply to pardon offences. He would also have thee know that he inviteth thee to come into his presence, to his table, and that he will feed thee with the fat of his house, and with the heritage of Jacob thy father.

There is Christian, thy husband that was, with legions more, his companions, ever beholding that face that doth minister life to beholders; and they will all be glad when they shall hear the sound of thy feet step over thy Father's threshold.

Christiana at this was greatly abashed in herself, and, bowing her head to the ground, this visitor proceeded and said, Christiana, here is also a letter for thee (e),

(d) *Secret*.—The secret of the Lord is with them who fear Him, Ps. xxv. 14. This represents the invisible manner in which God opens the heart to the reception of the gospel, 'The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.' John iii. 8.

(e) *The Letter*.—This describes the reception of the gospel by the sinner as a message from God to himself. A band of children are amusing themselves in the street, when a man from a doorway, without naming any one, calls out, 'Come here.' Immediately one of the children separates himself from the others and runs at the call, for he recognises the voice of his father. Even so the enquirer welcomes the gospel as an invitation to *himself*, because he

which I have brought from thy husband's King. So she took it, and opened it, but it smelt after the manner of the best perfume, Song. i. 3; also it was written in letters of gold. The contents of the letter was: That the King would have her do as did Christian her husband; for that was the way to come to his city, and to dwell in his presence with joy for ever. At ^{Christiana} this the good woman was quite over- quite overcome (*f*); so she cried out to her visitor, Sir, will you carry me and my children with you, that we may also go and worship this King?

Then said the visitor, Christiana, the bitter is before the sweet. Thou must through troubles, ^{Further instruction to Christiana.} as did he that went before thee, enter this Celestial City. Wherefore I advise thee to do as did Christian thy husband. Go to the Wicket-gate yonder, over the plain, for that stands in the head of the way up which you must go, and I wish thee all good speed.

recognises the voice of his Father. 'My sheep hear my voice and I know them.' 'When Thou saidst, seek ye my face, my heart said unto Thee, Thy face Lord will I seek.'

The letter was to be given in at the farthest gate, that is the gate of heaven; so that it corresponds with the roll which one of the Shining Ones gave to Christian at the Sepulchre, which was to be delivered at the Celestial Gate. This variety on the part of Christian and his wife is meant to teach us that no true pilgrims to heaven pass through the same experiences, for though there is but one road to heaven by the Cross of Christ, there are many ways to the Cross.

In the interpretation of this allegory, all straining must be carefully avoided. In the first part, Christian does not obtain his roll till long after he has passed the Wicket-gate, but here Christiana obtains hers before entering it. The Wicket-gate in the two cases cannot have exactly the same value. Bunyan's theology is consistent with itself, but the allegory is occasionally difficult of application.

(*f*) *Christiana awakened*.—'Hitherto at ease in the embrace of sin,' says Caird, 'when the vision of God dawns upon the spirit, there is a yearning to get near Him, and an impatience and galling sense of bondage in that which keeps it away from Him; as when a child contentedly reposing in a stranger's arms, no sooner catches a glimpse of the parent, than it struggles and stretches out towards the loved form, ill at ease in that embrace in which till now it had contentedly rested.'

Also I advise that you put this letter in thy bosom; that thou read therein to thyself, and to thy children until you have got it by rote of heart; for it is one of the songs that thou must sing while thou art in this house of thy pilgrimage, Ps. cxix. 54; also this thou must deliver in at the further gate.

Now I saw in my dream, that this old gentleman, as he told me the story, did himself seem to be greatly affected therewith. He moreover, proceeded, and said, Christiana prays well for her journey. So Christiana called her sons together, and began thus to address herself unto them:

My sons, I have, as you may perceive, been of late under much exercise in my soul about the death of your father: not for that I doubt at all of his happiness, for I am satisfied now that he is well. I have been also much affected with the thoughts of mine own state and yours, which I verily believe is by nature miserable. My carriage also to your father in his distress is a great load to my conscience; for I hardened both my own heart and yours against him, and refused to go with him on pilgrimage.

The thoughts of these things would now kill me outright, but that for a dream which I had last night, and but for the encouragement that this stranger has given me this morning. Come, my children, let us pack up, and be gone to the gate that leads to the Celestial Country, that we may see your father, and be with him and his companions in peace, according to the laws of that land.

Then did her children burst out into tears, for joy that the heart of their mother was so inclined. So their visitor bade them farewell; and they began to prepare to set out for their journey.

Timorous comes to visit Christiana with Mercy, one of her neighbours But while they were thus about to be gone, two of the women that were Christiana's neighbours came up to her house, and knocked at her door. To whom she said as before, If you come in God's name, come in. At this the women were stunned; for this kind of language they used not to hear, or to perceive to drop

from the lips of Christiana. Yet they came in: but, behold, they found the good woman a-preparing to be gone from her house.

*Christiana's
new language
stuns her old
neighbours.*

So they began and said, Neighbour, pray what is your meaning by this?

Christiana answered and said to the eldest of them, whose name was Mrs Timorous, I am preparing for a journey. (This Timorous was daughter to him that met Christian upon the Hill of Difficulty, and would have had him go back for fear of the lions.)

P. 59.

Tim. For what journey, I pray you?

Chr. Even to go after my good husband. And with that she fell a-weeping.

Tim. I hope not so, good neighbour; pray, for your poor children's sakes, do not so unwomanly cast away yourself.

Chr. Nay, my children shall go with me; not one of them is willing to stay behind.

Tim. I wonder in my very heart what or who has brought you into this mind?

Chr. O neighbour, knew you but as much as I do, I doubt not but that you would go with me.

Tim. Pr'ythee, what new knowledge hast thou got, that so worketh off thy mind from thy friends, and that tempteth thee to go nobody knows where?

Chr. Then Christiana replied, I have been sorely afflicted since my husband's departure from me; but especially since he went over the river. But that which troubleth me most is, my churlish carriages to him when he was under his distress. Besides, I am now as he was then; nothing will serve me but going on pilgrimage. I was a-dreaming last night that I saw him. O that my soul was with him! He dwelleth in the presence of the King of the country; he sits and eats with him at his table; he has become a companion of immortals, and has a house now given him to dwell in, to which the best palaces on earth, if compared, seem to me but as a dunghill, 2 Cor. v. 1-4. The prince of the place has also sent for me, with pro-

Death.

mise of entertainment, if I shall come to him: his messenger was here even now, and has brought me a letter, which invites me to come. And with that she plucked out her letter, and read it, and said to them, What now will ye say to this?

Tim. O the madness that has possessed thee and thy husband, to run yourselves upon such difficulties! You have heard, I am sure, what your husband did meet with, even, in a manner, at the first step that he took on his way, as our neighbour Obstinate can yet testify, for he went along with him; yea, and Pliable too, until they, like wise men, were afraid to go any further. We also heard, over and above,

P. 16. how he met with the lions, Apollyon, the Shadow of Death, and many other things. Nor is the danger that he met with at Vanity Fair to be forgotten by thee. For if he, though a man, was so hard put to it, what canst thou, being but a poor woman, do? Consider, also, that these four sweet babes are thy children, thy flesh and thy bones. Wherefore, though thou shouldest be so rash as to cast away thyself, yet, for the sake of the fruit of thy body, keep thou at home (*g*).

But Christiana said unto her, Tempt me not, my neighbour. I have now a price put into my hands to get gain, and I should be a fool of the greatest size if I should have no heart to strike in with the opportunity. And for that you tell me of all these troubles that I am like to meet with in the way, they are so far from being to me a

*A pertinent
reply to fleshly
reasoning.*

(*g*) *Opposition of Timorous.*—When Lady Huntingdon, after recovering from a severe illness, during which she had her heart opened to the gospel, made a public profession of her evangelical sentiments, and zealously supported the cause of God, she was assailed with torrents of reproach. There were not wanting some who, under guise of friendship, wished Lord Huntingdon to interpose his authority. His lordship was too generous to yield to such insidious advice, but recommended her to converse with Bishop Benson. With this request she complied, and he attempted to convince her of the unnecessary strictness of her sentiments and conduct. We need scarcely say in vain.

discouragement, that they show I am in the right. The bitter must come before the sweet, and that also will make the sweet the sweeter. Wherefore, since you came not to my house in God's name, as I said, I pray you to be gone, and not to disquiet me farther.

Then Timorous reviled her, and said to her fellow, Come, neighbour Mercy (*h*), let us leave her in her own hands, since she scorns our counsel and company. But Mercy was at a stand, and could not so readily comply with her neighbour; and that for a twofold reason: 1. Her bowels yearned over Christiana. So she said within herself, If my neighbour will needs be gone, I will go a little way with her, and help her. 2. Her bowels yearned over her own soul; for what Christiana had said had taken some hold upon her mind. Wherefore she said within herself again, I will yet have more talk with this Christiana; and if I find truth and life in what she shall say, myself with my heart shall also go with her. Wherefore Mercy began thus to reply to her neighbour Timorous (*i*):

Mer. Neighbour, I did, indeed, come with you to see Christiana this morning; and since she is, as you see, a-taking of her last farewell of her country, I think to walk, this sunshine morning, a little way with her, to help her

*Mercy's bowels
yearn over
Christiana.*

*Timorous for-
sakes her, but
Mercy cleaves
to her.*

(*h*) *Mercy.*—‘Among the characters,’ says Montgomery, ‘which so eminently enliven and adorn the second part of the Pilgrim’s Progress, Mercy is the most lovely, and, though of the utmost simplicity, it would be difficult among the most finished portraits of womanly excellence by our first poets, to parallel this in delicacy and truth of drawing.’

(*i*) *Timorous.*—This woman’s strong prejudices prevented her from understanding Christiana, for a perverted heart will disorder the whole mind. ‘A watchmaker,’ says Cecil, ‘told me that a gentleman had put an exquisite watch into his hands that went irregularly. It was as perfect a piece of work as ever was made. He took it to pieces, and put it together again, twenty times. No manner of defect was to be discovered, and yet the watch went intolerably. At last it struck him that possibly the balance wheel might have been near a magnet. On applying a needle he found his suspicions true. Here was all the mischief.’

on the way. But she told her not of the second reason, but kept that to herself.

Tim. Well, I see you have a mind to go a-fooling too; but take heed in time, and be wise. While we are out of danger, we are out; but when we are in, we are in. So Mrs Timorous returned to her house, and Christiana betook herself to her journey. But when Timorous was got home to her house, she

Timorous
acquaints her
friends what
the good
Christiana in-
tends to do.

sends for some of her neighbours, to wit, Mrs Bat's-eyes, Mrs Inconsiderate, Mrs Light-mind, and Mrs Know-nothing. So when they were come to her house, she falls to telling of the story of Christiana, and of her intended journey. And thus she began her tale:

Tim. Neighbours, having had little to do this morning, I went to give Christiana a visit; and when I came at the door, I knocked, as you know it is our custom. And she answered, If you come in God's name, come in. So in I went, thinking all was well. But, when I came in, I found her preparing herself to depart the town, she and also her children. So I asked her what was her meaning by that. And she told me, in short, that she was now of a mind to go on pilgrimage, as did her husband. She told me also a dream that she had, and how the King of the country where her husband was had sent her an inviting letter to come thither.

Mrs Know-
nothing.

Then said Mrs Know-nothing, And what! do you think she will go?

Tim. Ay, go she will, whatever comes on't: and methinks I know it by this; for that which was my great argument to persuade her to stay at home (to wit, the troubles she was like to meet with in the way) is one great argument with her to put her forward on her journey. For she told me in so many words, The bitter goes before the sweet; yea, and for as much as it so doth, it makes the sweet the sweeter.

Mrs Bat's-eyes. Oh, this blind and foolish woman! said she; will she not take warning by her husband's afflictions? For my part, I see

if he was here again, he would rest himself content in a whole skin, and never run so many hazards for nothing.

Mrs Inconsiderate also replied, saying, Away with such fantastical fools from the town! a good riddance, for my part, I say, of her. Should she stay where she dwells, and retain this her mind, who could live quietly by her? for she will either be dumpish or unneighbourly, or talk of such matters as no wise body can abide. Wherefore, for my part, I shall never be sorry for her departure. Let her go, and let better come in her room. It was never a good world since these whimsical fools dwelt in it.

Then Mrs Light-mind added as followeth: Come, put this kind of talk away. I was yesterday at Madam Wanton's, where we were as merry as the maids. For who do you think should be there, but I and Mrs Love-the-flesh, and three or four more, with Mrs Lechery, Mrs Filth, and some others. So there we had music and dancing, and what else was meet to fill up the pleasure. And, I dare say, my lady herself is an admirably well-bred gentlewoman, and Mr Lechery is as pretty a fellow.

By this time Christiana was got on her way, and Mercy went along with her. So as they went, her children being there also, Christiana began to discourse. And, Mercy, said Christiana, I take this as an unexpected favour, that thou shouldst set foot out of doors with me to accompany me a little in my way.

Mer. Then said young Mercy (for she was but young), If I thought it would be to purpose to go with you, I would never go near the town any more.

Chr. Well, Mercy, said Christiana, cast in thy lot with me. I well know what will be the end of our pilgrimage. My husband is where he would not be for all the gold in the Spanish mines. Nor shalt thou be rejected,

Mrs Inconsiderate.

Mrs Light-mind.

Madam Wanton, she that had like to have been too hard for Faithful in time past. P. 92.

Discourse betwixt Mercy and good Christiana.

Mercy inclines to go.

Christiana would have a neighbour with her.

though thou goest but upon my invitation. The King, who hath sent for my children, is one that delighteth in mercy. Besides, if thou wilt, I will hire thee, and thou shalt go along with me as my servant. Yet we will have all things in common betwixt thee and me: only, go along with me.

Mer. But how shall I be ascertained that I also shall be entertained? Had I this hope but from one that can tell, I would make no stick at all, but would go, being helped by Him that can help though the way was never so tedious (*j*).

Christiana allures her to the gate, which is Christ, and promiseth to inquire for her there.

Chr. Well, loving Mercy, I will tell thee what thou shalt do: Go with me to the Wicket-gate, and there I will further inquire

(*j*) *Mercy won by Christiana's discourse.*—It was in a similar manner that Bunyan himself was led to know the excellence of religion. 'Upon a day,' he says, 'the good providence of God called me to Bedford to work at my calling; and in one of the streets of that town I came where there were three or four poor women sitting at a door in the sun talking about the things of God. And being now willing to hear their discourse, I drew near to hear what they said; but I may say, 'I heard, but understood not,' for they were far above out of my reach. Their talk was about a new birth, the work of God in their hearts, as also how they were convinced of their miserable state by nature. They talked how God had visited their souls with His love in the Lord Jesus, and with what words and promises they had been refreshed, comforted, and supported, against the temptations of the devil.

'And methought they spake as if joy did make them speak. They spake with such pleasantness of Scripture-language, and with such appearance of grace in all they said, that they were to me as if they had found a new world.

'At this I felt my own heart began to shake, and mistrust my condition to be naught, for I knew not the comfort of the word and promise, nor the deceitfulness and treachery of my own wicked heart. When, therefore, I had heard and considered, what they said, I left them, and went about my employment again, but their talk and discourse went with me; also my heart would tarry with them for I was greatly affected with their words, both because by them I was convinced that I wanted the true tokens of a truly godly man, and also because by them I was convinced of the happy and blessed condition of him that was such a one.'

for thee; and if there thou shalt not meet with encouragement, I will be content that thou shalt return to thy place. I also will pay thee for thy kindness which thou showest to me and my children, in thy accompanying of us in our way as thou dost.

Mer. Then will I go thither, and will take what shall follow; and the Lord grant that my lot may there fall, even as the King of heaven shall have his heart upon me (*k*).

Mercy prays.

Christiana then was glad at her heart, not only that she had a companion, but also that for she had prevailed with this poor maid to fall in love with her own salvation. So they went on together, and Mercy began to weep. Then said Christiana, Wherefore weepeth my sister so?

Christiana
glad of *Mercy's*
company.

Mer. Alas! said she, who can but lament, that shall but rightly consider what a state and condition my poor relations are in, that yet remain in our sinful town? And that which makes my grief the more heavy is, because they have no instructor, nor any to tell them what is to come.

Mercy grieves
for her carnal
relations.

Chr. Bowels becometh pilgrims; and thou dost for thy friends as my good Christian did for me when he left me; he mourned for that I would not heed nor regard him: but his Lord and ours did gather up his tears, and put them into his bottle; and now both I and thou, and these my sweet babes, are reaping the fruit and benefit of them. I hope, Mercy, these tears of thine will not be lost; for the Truth hath said, that 'They that sow in tears shall reap in joy,' in singing; and, 'He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him,' Ps. cxxvi. 5, 6.

Christian's
prayers were
answered for
his relations
after he was
dead.

(*k*) *Mercy prays.*—'Prayer, says Hannah More, 'is not eloquence, but earnestness; not the definition of helplessness, but the feeling of it; it is the cry of faith to the ear of Mercy.'

Then said Mercy:

Let the Most Blessed be my guide,
If't be his blessed will;
Unto his gate, into his fold,
Up to his holy hill.

And let him never suffer me
To swerve or turn aside
From his free grace and holy ways,
Whate'er shall me betide.

And let him gather them of mine
That I have left behind:
Lord, make them pray they may be thine,
With all their heart and mind.

Now my old friend proceeded and said: But when Christiana came up to the Slough of Despond (Z), she began to be at a stand; for, said she, this is the place in which my dear husband had like to have been smothered with mud. She perceived, also, that notwithstanding the command of the King to make this place for pilgrims good, yet it was rather worse than formerly. So I asked if that was true? Yes said the old gentleman, too true; for that many there be that pretend to be the King's labourers, and that say they are for mending the King's highway, that

Their own carnal conclusions instead of the word of life.

(Z) *The Slough of Despond*.—Ralph Erskine, in his lines on 'Faith and Frames compared,' illustrates the nature of this Slough, and the steps by which we may pass safely through it.

'Faith has for its foundation broad
A stable rock on which I stand,—
The truth and faithfulness of God;
All other grounds are sinking sand.
My frames and feelings ebb and flow;
And when my faith depends on them,
It fleets and staggers to and fro,
And dies amid the dying frame.
Could I believe what God has spoke,
Rely on his unchanging love,
And cease to grasp at fleeting smoke,
No changes would my mountain move.
But ah, by sudden turns I see
My lying heart's fallacious guilt;
And that my faith not firm in me,
On sinking sand was partly built,
I would, when dying comforts fly,
As much as when they present were,
Upon thy loving joy rely.
Help, Lord, for here I daily err.

bring dirt and dung instead of stones, and so mar, instead of mending. Here Christiana, therefore, with her boys, did make a stand. But, said Mercy, Come, let us venture; only let us be wary. Then they looked well to the steps, and made a shift to get staggeringly over.

Mercy the boldest at the Slough of Despond.

Yet Christiana had like to have been in, and that not once nor twice. Now they had no sooner got over, but they thought they heard words that said unto them, 'Blessed is she that believed, for there shall be a performance of those things which were told her from the Lord,' Luke i. 45.

Then they went on again; and said Mercy to Christiana, Had I as good ground to hope for a loving reception at the Wicket-gate as you, I think no Slough of Despond would discourage me.

Well, said the other, you know your sore, and I know mine; and, good friend, we shall all have enough evil before we come at our journey's end. For can it be imagined, that the people that design to attain such excellent glories as we do, and that are so envied that happiness as we are, but that we shall meet with what fears and scares, with what troubles and afflictions they can possibly assault us with that hate us?

And now Mr Sagacity left me to dream out my dream by myself. Wherefore, methought I saw Christiana and Mercy, and the boys, go all of them up to the gate; to which when they were come they betook themselves to a short debate about how they must manage their calling at the gate, and what should be said to him that did open to them. So it was concluded, since Christiana was the eldest, that she should knock for entrance, and that she should speak to him that did open, for the rest (*n*). So Christiana began to knock; and, as her poor husband did, she

Prayers should be made with consideration and fear, as well as in faith and hope.

(*n*) *Prayer.*—'Bernard in a fiction,' says Adams, 'doth excellently express the necessity and enforce the duty of prayer. He supposeth the kings of Babylon and Jerusalem (by whom he means

knocked and knocked again. But, instead of any that answered, they all thought that they heard as if a dog (*m*) came barking upon them,—a dog, and

the world and the church), to be at war one against the other. During this hostility, a soldier of Jerusalem flees to the castle of Justice. Siege was laid to this castle, and a multitude of enemies environed and entrenched it round. There lies near this soldier a faint-hearted coward called Fear. This speaks nothing but discomfort; and when Hope would step in to give some courage, Fear thrusts her out of doors. While these two opposites, Fear and Hope, stand debating, the Christian soldier resolves to appeal to Sacred Wisdom. 'Dost thou not know,' saith Wisdom, 'that the God whom we serve is able to deliver us? We will despatch a messenger to him with information of our necessity.' Fear replies, 'What messenger? darkness is on the face of the world; our walls are begirt with an armed troop, which are not only strong as lions, but also watchful as dragons.' Wisdom calls for Hope, who calls to Prayer, and says, 'Lo! here a messenger speedy, ready, trusty, knowing the way. Ready; you can no sooner call her than she comes. Speedy; she flies faster than eagles, as fast as angels. Trusty; what embassy soever you put in her tongue, she delivers with faithful secrecy. She knows the way to the house of mercy; and never faints till she comes to the chamber of the royal presence.'

'Prayer bath her message. Away she flies, borne on the sure and swift wings of Faith and Zeal, Wisdom having given her a charge, and Hope a blessing. Finding the gate shut, she knocks and cries, 'Open ye gates of righteousness, and be ye open ye everlasting doors of glory, that I may enter and deliver to the King of Jerusalem my petition.' Jesus Christ hears the knock, opens the gate of mercy, attends her suit, promiseth her infallible comfort and redress. Back returns Prayer laden with news of consolation, that, were our enemies more innumerable than the locusts in Egypt, and more strong than the giants the sons of Anak, yet Power and Mercy shall fight for us, and we shall be delivered.'

(*m*) *The Dog*.—'Methinks,' says Bunyan, 'Satan will use any means to keep the soul from Christ; he loveth not an awakened frame of spirit. Security, blindness, darkness, and error is the very kingdom and habitation of the wicked one.'

'The tempter has strongly suggested to me that I ought not to pray to God, for prayer was not for any in my case, neither could it do me good, because I had rejected the Mediator, by whom all prayers came with acceptance to God the Father; and without whom no prayer could come into His presence. Wherefore now to pray is but to add sin to sin. Yet my case being desperate, I thought with myself, I can but die, and if it must be so, it shall once be said that such a one died at the feet of Christ in prayer.'

a great one too: and this made the women and children afraid, nor durst they for a while to knock any more, for fear the mastiff should fly upon them. Now, therefore, they were greatly tumbled up and down in their minds, and knew not what to do; knock they durst not, for fear of the dog; go back they durst not, for fear the Keeper of that gate should espy them as they so went, and should be offended with them: at last they thought of knocking again, and knocked more vehemently than they did at first. Then said the Keeper of the gate, Who is there? So the dog left off to bark, and he opened unto them.

The dog, the Devil, an enemy to prayer.

Christiana and her companions perplexed about prayer.

Then Christiana made low obeisance, and said, Let not our Lord be offended with his handmaidens, for that we have knocked at his princely gate. Then said the Keeper, Whence come ye, and what is that you would have?

Christiana answered, We are come from whence Christian did come, and upon the same errand as he; to wit, to be, if it shall please you, graciously admitted by this gate into the way that leads to the Celestial City. And I answer, my Lord, in the next place, that I am Christiana, once the wife of Christian, that now is gotten above.

With that the Keeper of the gate did marvel, saying, What! is she now become a pilgrim, that but a while ago abhorred that life? Then she bowed her head, and said, Yes, and so are these my sweet babes also.

Then he took her by the hand and led her in, and said also, 'Suffer the little children to come unto me;' and with that he shut up the gate. This done, he called to a trumpeter that was above, over the gate, to entertain Christiana with shouting and sound of trumpet for joy. So he obeyed, and sounded, and filled the air with his melodious notes, Luke xv. 7.

How Christiana is entertained at the gate.

Now all this while poor Mercy did stand without, trembling and crying, for fear that she was rejected.

But when Christiana had gotten admittance for herself and her boys, then she began to make intercession for Mercy.

Chr. And she said, my Lord, I have a companion of mine that stands yet without, that is come hither upon the same account as myself; one that is much dejected in her mind, for that she comes, as she thinks, without sending for; whereas I was sent to by my husband's King to come.

Now Mercy began to be very impatient, for each minute was as long to her as an hour; wherefore she prevented Christiana from a fuller interceding for her, by knocking at the gate herself. And she knocked then so loud, that she made Christiana to start. Then said the Keeper of the gate, Who is there? and said Christiana, It is my friend.

So he opened the gate, and looked out; but Mercy was fallen down without, in a swoon, for Mercy faints. she fainted (o), and was afraid that no gate would be opened to her.

(o) *Mercy Faints.* — 'A bruised reed shall he not break, and the smoking flax shall he not quench.'

'When evening choirs the praises hymned
In Zion's courts of old,
The high priest walked his rounds, and trimmed
The shining lamps of gold.
And if, perchance, some flame burned low
With fresh oil vainly drenched,
He cleansed it from its socket, so
The smoking flax was quenched.

'But thou who walkest, Priest Most High!
Thy golden lamps among,
What things are weak, and near to die,
Thou makest fresh and strong.
Thou breathest on the trembling spark,
That else must soon expire;
And swift it shoots up through the dark,
A brilliant spark of fire.

'The shepherd that to stream and shade
Withdrew his flock at noon,
On reedy stop soft music made,
In many a pastoral tune;
And if, perchance, the reed were crushed,
It could not more be used. —
Its mellow music marred and hushed,
He brake it, when so bruised.

Then he took her by the hand, and said, Damsel, I bid thee arise.

O sir, said she, I am faint; there is scarce life left in me. But he answered, that one once said, 'When my soul fainted within me, I remembered the Lord; and my prayer came in unto thee, into thine holy temple, Jonah ii. 7. Fear not, but stand upon thy feet, and tell me wherefore thou art come.

Mer. I am come for that unto which I was never invited, as my friend Christiana was. Hers The cause of her fainting. was from the King, and mine was but from her. Wherefore I fear I presume.

Keep. Did she desire thee to come with her to this place.

Mer. Yes; and, as my Lord sees, I am come; and if there is any grace or forgiveness of sins to spare, I beseech that I, thy poor handmaid, may be partaker thereof.

Then he took her again by the hand, and led her gently in, and said, I pray for all them that believe on me, by what means soever they Mark this. come unto me. Then said he to those that stood by, Fetch something, and give it to Mercy to smell on, thereby to stay her fainting. So they fetched her a bundle of myrrh; and a while after, she was revived.

And now was Christiana and her boys, and Mercy received of the Lord at the head of the way, and spoke kindly unto by him. Then said they yet further unto him, We are sorry for our sins, and beg of our Lord his pardon, and further information what we must do.

I grant pardon, said he, by word and deed: by word, in the promise of forgiveness; by deed, in the way I obtained it. Take the first from my lips with a

'But Thou, good Shepherd, who dost feed
Thy flock in pastures green,
Thou dost not break the bruised reed
That sorely crushed hath been.
The heart that dumb in anguish lies,
Or yields but notes of woe,
Thou dost return to harmonies
More rich than angels know.'

kiss, Song. i. 2, and the other as it shall be revealed, John xx. 20 (p).

Now I saw in my dream, that he spake many good words unto them, whereby they were greatly gladdened. He also had them up to the top of the gate, and showed them by what deed they were saved; and told them withal, that that sight they would have again, as they went along the way to their comfort.

So he left them a while in a summer parlour below, where they entered into a talk by themselves; and thus Christiana began: O Lord, how glad am I that we are got in hither!

Mér. So you well may; but I of all have cause to leap for joy (q).

Chr. I thought one time, as I stood at the gate (because I had knocked, and none did answer), that all our labour had been lost, especially when that ugly cur made such a heavy barking against us.

Mer. But my worst fear was after I saw that you was taken into his favour, and that I was left behind. Now, thought I, it is fulfilled which is written, 'Two women shall be grinding at the mill, the one shall be taken, and the other left,' Matt. xxiv. 41. I had much ado to forbear crying out, Undone! undone! And

p. 33. afraid I was to knock any more; but when I looked up to what was written over the gate, I took courage. I also thought that I must either

(p) *Pardon by word and deed.*—The distinction here made is equivalent to what is represented in the first part by Christian carrying his burden till he arrived at the cross. The promise of forgiveness in both instances is believed before Christ Jesus is fully known; but perfect deliverance is not obtained until we say, 'Herein is love, not that we loved God, but that He loved us, and sent his Son to be the propitiation for our sins,' 1 Jo. iv. 10.

(q) *Mercy's Thankfulness.*—

Some murmur when their sky is clear,
And wholly bright to view,
If one small speck of dark appear
In their great heaven of blue,
And some with thankful hearts are filled,
If but one streak of light;
One ray of God's great mercy gild
The darkness of their night.

knock again or die; so I knocked, but I cannot tell how; for my spirits now struggled betwixt life and death.

Chr. Can you not tell how you knocked! I am sure your knocks were so earnest, that the very sound of them made me start. I Christiana thinks her companion prays better than she thought I never heard such knocking in all my life; I thought you would come in by violent hand, or have taken the kingdom by storm, Matt. xi. 12.

Mer. Alas! to be in my case, who that so was could but have done so? You saw that the door was shut upon me, and that there was a most cruel dog thereabout. Who, I say, that was so faint hearted as I, that would not have knocked with all their might? But, pray, what said my Lord to my rudeness? Was he not angry with me.

Chr. When he heard your lumbering noise, he gave a wonderful innocent smile: I believe what you did pleased him well enough, for he Christ pleased with loud and restless prayer. showed no sign to the contrary. But I If the soul at first did know all, it should meet with in its journey to heaven it would hardly ever set out marvel in my heart why he keeps such a dog. Had I known that before, I fear I should not have had heart enough to have ventured myself in this manner. But now we are in, we are in; and I am glad with all my heart.

Mer. I will ask, if you please, next time he comes down, why he keeps such a filthy cur in his yard: I hope he will not take it amiss.

Ay, do, said the children, and persuade him to hang him; for we are afraid he will The children are afraid of the dog. bite us when we go hence.

So at last he came down to them again, and Mercy fell to the ground on her face before him, and worshipped; and said, Let my Lord accept of the sacrifice of praise which I now offer unto him with the calves of my lips.

So he said unto her, Peace be to thee; stand up. But she continued upon her face, and said, 'Righteous art

thou, O Lord, when I plead with thee; yet let me talk with thee of thy judgments,' Jer. xii. 1. Wherefore dost thou keep so cruel a dog in thy yard, at the sight of which, such women and children as we are ready to fly from thy gate for fear (r)?

He answered and said, That dog has another owner;

The Devil. he also is kept close in another man's ground, only my pilgrims hear his barking:

he belongs to the castle which you see there at a distance, but can come up to the walls of this place. He has frightened many an honest pilgrim from worse to better, by the great voice of his roaring. Indeed, he that owneth him doth not keep him of any good-will to me or mine, but with intent to keep the pilgrims from coming to me, and that they may be afraid to knock at this gate for entrance. Sometimes also he has broken out, and has worried some that I loved; but I take all at present patiently. I also give

A check to the carnal fear of the pilgrims.

my pilgrims timely help; so they are not delivered up to his power, to do to them what his doggish nature would prompt him to. But what, my purchased one! I trow, hadst thou known never so much beforehand, thou wouldst not have been afraid of a dog. The beggars that go from door to door will, rather than they lose a supposed alms, run the hazard of the bawling, barking, and biting too, of a dog; and shall a dog, a dog in another man's yard, a dog whose barking I turn to the profit of pilgrims, keep any from coming to me; I deliver them from the lions, their darling from the power of the dog.

Christians, when wise enough acquire in the wisdom of their Lord.

Mer. Then said Mercy, I confess my ignorance: I spake what I understood not: I acknowledge that thou dost all things well.

Chr. Then Christiana began to talk of their journey,

(r) *Expostulates about the Dog.*—The origin of evil, the reason why God did not prevent the temptation of our first parents, and why the devil is still permitted to tempt mankind, are questions beyond our capacity to solve.

and to inquire after the way. So he fed them, and washed their feet, and set them in the way of his steps, according as he had dealt with her husband before. So I saw in my dream that they walked on in their way, and had the weather very comfortable to them. P. 37.

Then Christiana began to sing, saying (s):

Bless'd be the day that I began
A pilgrim for to be;
And blessed also be the man
That hereto moved me.

'Tis true, 'twas long ere I began
To seek to live for ever;
But now I run fast as I can;
'Tis better late than never.

Our tears to joy, our fears to faith,
Are turned, as we see;
That our beginning (as one saith)
Shows what our end will be.

(s) *Christiana sings.*—'All birds,' says an old writer, 'when they are first caught and put into the cage, fly wildly up and down, and beat themselves against their little prisons; but within two or three days sit quietly upon their perch and sing their usual notes with their usual melody. So it fares with us. When God first brings us into a strait, we wildly flutter up and down, and beat and tire ourselves with striving to get free; but at length custom and experience will make our narrow confinement spacious enough for us; and though our feet should be in the stocks, yet shall we with the apostles be able even then to sing praises to our God.'

We give another version of the same strain by a later pilgrim:—

'While travelling through the wilderness
Weary and worn we roam;
'Tis sweet to cast a look above,
And think we're going home.
To know that there the trials
Of our pilgrimage shall cease,
And all the waves of earthly woe
Be hushed to heavenly peace.
We tread in haste along
With trembling and with fear,
For this is not our home,
We've no continuing here.
Oh! for the death of those that die
Like daylight in the west;
That sink in peace like the waves of eve,
To calm untroubled rest.
They stand before their Father's face,
Their tears and conflicts o'er,
Redeemed and washed their rest at home
And shall go out no more.'

Now there was, on the other side of the wall that fenced in the way up which Christiana and her companions were to go, a garden, and that garden belonged to him whose was that barking dog of whom mention was made before. And some of the fruit-trees that grew in that garden shot their branches over the wall; and being mellow, they that found them did gather them up, and oft ate of them to their hurt. So Christiana's boys (as boys are apt to do), being pleased with the trees, and with the fruit that did hang thereon, did plash them, and began to eat (*t*). Their mother did also chide them for so doing, but still the boys went on.

Well, said she, my sons, you transgress, for that fruit is none of ours;—but she did not know that they did belong to the enemy; I will warrant you, if she had, she would have been ready to die for fear. But that passed, and they went on their way. Now, by that they were gone about two bow-shots from the place that led them into the way, they espied two very ill-favoured ones (*u*) coming down apace to meet them. With that,

(*t*) *The beginning of evil—The children eat of the enemy's fruit.*—‘The trees of the forest,’ says Thomas Adams, ‘held a solemn parliament, wherein they consulted of the innumerable wrongs which the axe had done them; therefore they enacted that no tree should hereafter lend the axe wood for a handle, on pain of being cut down. The axe travels up and down the forest, begs wood of the cedar, oak, ash, elm, even to the poplar; not one would lend him a chip. At last he desired so much as would serve him to cut down the briers and bushes, alleging that those shrubs did suck away the juice of the ground, hinder the growth, and obscure the glory of the fair and goodly trees. Hereon they were content to afford him so much. When he had gotten his handle, he cut down themselves too. These be the subtle reaches of sin; give it but a little advantage on the fair promise to remove thy troubles, and it will cut down thy soul also. Therefore resist beginnings.’

(*u*) *The two ill-favoured ones.*—

‘Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthralled;
Yea, even that, which mischief meant most harm,
Shall in the happy trial prove most glory;
But even on itself shall back recoil,
And mix no more with goodness: if this fail,
The pillared firmament is rottenness,
And earth's base built on stubble.’

Christiana and Mercy her friend covered themselves with their veils, and so kept on their journey; the children also went on before; so that at last they met altogether. Then they that came down to meet them, came just up to the women, as if they would embrace them; but Christiana said, Stand back, or go peaceably by as you should. Yet these two, as men that are deaf, regarded not Christiana's words, but began to lay hands upon them. At that Christiana, waxing very wroth, spurned at them with her feet. Mercy also, as well as she could, did what she could to shift them. Christiana again said to them, Stand back and be gone; for we have no money to lose, being pilgrims, as you see, and such too, as live upon the charity of our friends.

Two ill-favoured ones.

They assault Christiana.

The pilgrims struggle with them.

Ill-favoured. Then said one of the two of the men, We make no assault upon you for money, but are come out to tell you, that if you will but grant one small request which we shall ask, we will make women of you for ever.

Chr. Now Christiana, imagining what they should mean, made answer again, We will neither hear, nor regard, nor yield to what you shall ask. We are in haste,—cannot stay; our business is a business of life and death. So again she and her companions made a fresh essay to go past them; but they letted them in their way.

Ill-fav. And they said, We intend no hurt to your lives; it is another thing we would have.

Chr. Ay, quoth Christiana, you would have us body and soul, for I know it is for that you are come; but we will die rather upon the spot than suffer ourselves to be brought into such snares as shall hazard our well-being hereafter. And with that they both shrieked out, and cried, Murder! murder!

She cries out.

and so put themselves under those laws that are provided for the protection of women, Deut. xxii. 25-27. But the men still made their approach upon them, with design to prevail against them. They therefore cried out again.

Now, they being, as I said, not far from the gate in at which they came, their voice was heard from where

It is good to
cry out when
we are assaul-
ted.

they were, thither : wherefore some of the house came out, and knowing that it was Christiana's tongue, they made haste to her relief. But by that they were got within sight of them, the women were in a very great scuffle ; the

The reliever
comes.

children also stood crying by. Then did he that came in for their relief (v) call out to the ruffians, saying, What is that thing that you do ? Would you make my Lord's people to transgress ? He also attempted to take them ; but they did make their

The ill ones
fly to the Devil
for relief.

escape over the wall into the garden of the man to whom the great dog belonged ; so the dog became their protector. This Reliever then came up to the women, and asked them how they did. So they answered, We thank thy Prince, pretty well, only we have been somewhat affrighted ; we thank thee also, for that thou camest in to our help, for otherwise we had been overcome.

Reliever. So after a few more words, this Reliever said as followeth : I marvelled much when The Reliever talks to the women. you were entertained at the gate above, seeing ye knew that ye were but weak women, that you petitioned not the Lord there for a conductor ; then might you have avoided these troubles and dangers ; for he would have granted you one.

Chr. Alas ! said Christiana, we were so taken with

(v) *The Reliever.*—

'So dear to Heaven is saintly chastity,
That when a soul is found sincerely so,
A thousand liveried angels lackey her,
Driving far off each thing of sin and guilt!'

O welcome, pure-eyed faith, white-handed hope,
Thou hovering angel girl with golden wings,
And thou unblemished form of chastity !
I see ye visibly, and now believe
That He the Supreme Good, to whom all things ill
Are but as slavish officers of vengeance,
Would send a glistening guardian, if need were,
To keep my life and honour unassailed.'

our present blessing, that dangers to come were forgotten by us: besides, who could have thought, that so near the King's palace there could have lurked such naughty ones? Indeed, it had been well for us had we asked our Lord for one; but since our Lord knew it would be for our profit, I wonder he sent not one along with us. Mark this.

Rel. It is not always necessary to grant things not asked for, lest by doing so, they become of little esteem; but when the want of a thing is felt, it then comes under, in the eyes of him that feels it, that estimate that properly is its due, and so, consequently, will be thereafter used. Had my Lord granted you a conductor, you would not either have so bewailed that oversight of yours, in not asking for one, as now you have occasion to do. So all things work for good, and tend to make you more wary. We lose for want of asking for.

Chr. Shall we go back again to my Lord, and confess our folly, and ask one?

Rel. Your confession of your folly I will present him with. To go back again you need not; for in all places where you shall come, you will find no want at all; for in every of the Lord's lodgings which he has prepared for the reception of his pilgrims, there is sufficient to furnish them against all attempts whatsoever. But, as I said, 'he will be inquired of by them, to do it for them,' Ezek. xxxvi. 37. And it is a poor thing that is not worth asking for. When he had thus said, he went back to his place, and the pilgrims went on their way.

Mer. Then said Mercy, What a sudden blank is here! I made account we had now been past all danger, and that we should never see sorrow more. The Mistake of Mercy.

Chr. Thy innocency, my sister, said Christiana to Mercy, may excuse thee much: but as for me, my fault is so much the greater, for that I saw this danger before I came out of the doors, and yet did not provide for it when provision might have been had. I am therefore much to be blamed. Christiana's guilt.

Mer. Then said Mercy, How knew you this before you came from home? Pray open to me this riddle.

Chr. Why, I will tell you: Before I set foot out of Christiana's doors, one night, as I lay in my bed, I had dream repeated. a dream about this; for methought I saw two men, as like these as ever the world they could look, stand at my bed's feet, plotting how they might prevent my salvation. I will tell you their very words. They said (it was when I was in my troubles), What shall we do with this woman? for she cries out, waking and sleeping, for forgiveness. If she be suffered to go on as she begins, we shall lose her, as we have lost her husband. This, you know, might have made me take heed, and have provided when provision might have been had.

Mer. Well, said Mercy, as by this neglect we have an occasion ministered unto us to behold our own imperfections, so our Lord has taken occasion thereby to make manifest the riches of his grace; for he, as we see, has followed us with unasked kindness, and has delivered us from their hands that were stronger than, we, of his mere good pleasure.

Thus now, when they had talked away a little more time, they drew nigh to a house which stood in the way, which house was built for the relief of pilgrims;

P. 39. as you will find more fully related in the First Part of these records of the Pilgrim's

Progress. So they drew on towards the house (the house of the Interpreter); and when they came to the door, they heard a great talk in the house.

Talk in the Interpreter's house about Christiana's going on pilgrimage. They then gave ear, and heard, as they thought, Christiana mentioned by name; for you must know that there went along even before her, a talk of her and her children's going on pilgrimage. And this thing was the more pleasing to them, because they had heard that she was Christian's wife, that woman who was some time ago unwilling to hear of going on pilgrimage. Thus, therefore, they stood still, and heard

the good people within commending her, who they little thought stood at the door. At last Christiana knocked, as she had done at the gate before. Now, when she had knocked, there came to the door a young damsel named Innocent, and opened the door and looked, and, behold, two women were there.

She knocks at the door.

The door is opened to them by Innocent.

Damsel. Then said the damsel to them, With whom would you speak in this place?

Chr. Christiana answered, We understand that this is a privileged place for those that are become pilgrims, and we now at this door are such; wherefore we pray that we may be partakers of that for which we at this time are come; for the day, as thou seest, is very far spent, and we are loath to-night to go any further.

Dams. Pray, what may I call your name, that I may tell it to my Lord within?

Chr. My name is Christiana; I was the wife of that pilgrim that some years ago did travel this way; and these be his four children. This maiden also is my companion, and is going on pilgrimage too.

Innocent. Then ran Innocent in (for that was her name), and said to those within, Can you think who is at the door? There is Christiana, and her children, and her companion, all waiting for entertainment here! Then they leaped for joy, and went and told their Master. So he came to the door, and, looking upon her, he said, Art thou that Christiana whom Christian, the good man, left behind him, when he betook himself to a pilgrim's life?

Joy in the house of the Interpreter that Christiana is turned pilgrim

Chr. I am that woman that was so hard-hearted as to slight my husband's troubles, and that left him to go on his journey alone; and these are his four children: but now I also am come, for I am convinced that no way is right but this.

Inter. Then is fulfilled that which also is written of the man that said to his son, 'Go work to-day in my vineyard: and he said to his father, I will not; but afterward he repented and went,' Matt. xxi. 28, 29.

Chr. Then said Christiana, So be it, Amen. God make it a true saying upon me, and grant that I may be found at the last of him in peace, without spot, and blameless!

Inter. But why standest thou thus at the door? Come in, thou daughter of Abraham. We were talking of thee but now, for tidings have come to us before, how thou art become a pilgrim. Come, children, come in; come, maiden, come in. So he had them all into the house.

So, when they were within, they were bidden sit down and rest them; the which when they had done, Old saints glad to see the young one's walk in God's ways. those that attended upon the pilgrims in the house came into the room to see them.

And one smiled, and another smiled, and they all smiled, for joy that Christiana had become a pilgrim. They also looked upon the boys; they stroked them over the faces with the hand, in token of their kind reception of them. They also carried it lovingly to Mercy; and bid them all welcome into their Master's house. After a while, because supper was not ready,

The Significant Rooms. the Interpreter took them into his Significant Rooms, and showed them what Chris-

P.39. tiana's husband had seen some time before. Here, therefore, they saw the man in the cage, the man and his dream, the man that cut his way through his enemies, and the picture of the biggest of them all, together with the rest of those things that were then so profitable to Christian.

This done, and after these things had been somewhat digested by Christiana and her company, the Interpreter

The man with the muck-rake expounded.

takes them apart again, and has them first into a room where was a man that could look no way but downwards, with a muck-rake in his hand. There stood also one over his head with a celestial crown in his hand, and proffered him that crown for his muck-rake: but the man did neither look up nor regard, but raked to himself the straws, the small sticks, and the dust of the floor.

Then said Christiana, I persuade myself that I know

somewhat the meaning of this ; for this is a figure of a man of this world : is it not, good sir ?

Inter. Thou hast said the right, said he ; and his muck-rake doth show his carnal mind. And whereas thou seest him rather give heed to rake up straws and sticks, and the dust of the floor, than to what He says that calls to him from above with the celestial crown in his hand ; it is to show that heaven is but as a fable to some, and that things here are counted the only things substantial. Now, whereas it was also showed thee that the man could look no way but downwards ; it is to let thee know that earthly things, when they are with power upon men's minds, quite carry their hearts away from God.

Chr. Then said Christiana, O deliver me from this muck-rake !

*Christiana's
prayer against
the muck-rake.*

Inter. That prayer, said the Interpreter, has lain by till it is almost rusty. 'Give me not riches,' is scarce the prayer of one of ten thousand, Prov xxx. 8. Straws, and sticks, and dust, with most, are the great things now looked after.

With that Mercy and Christiana wept, and said, It is, alas ! too true.

When the Interpreter has shown them this, he had them into the very best room in the house (a very brave room it was) : so he bid them look round about, and see if they could find anything profitable there. Then they looked round and round ; for there was nothing there to be seen but a very great spider on the wall, and that they overlooked.

Mer. Then said Mercy, Sir, I see nothing ; but Christiana held her peace.

Inter. But, said the Interpreter, look again ; and she therefore looked again, and said, Here is not anything but an ugly spider, who hangs by her hands upon the wall. Then said he, Is there but one spider in all this spacious room ? Then the water stood in Christiana's eyes, for she was a woman quick of apprehension ; and she said, Yea, Lord, there is here more than one ; yea, and spi-

Of the Spider.

*Talk about the
Spider.*

ders whose venom is far more destructive than that which is in her. The Interpreter then looked pleasantly upon her, and said, Thou hast said the truth. This made Mercy blush, and the boys to cover their faces; for they all began now to understand the riddle.

Then said the Interpreter again, 'The spider taketh hold with the hands (as you see), and is in kings' palaces', Prov. xxx. 28. And wherefore is this recorded, The interpretation. but to show you, that how full of the venom of sin soever you be, yet you may, by the hand of faith, lay hold of and dwell in the best room that belongs to the King's house above.

Chr. I thought, said Christiana, of something of this, but I could not imagine it all. I thought that we were like spiders, and that we looked like ugly creatures, in what fine room soever we were; but that by this spider, this venomous and ill-favoured creature, we were to learn how to act faith, that came not into my mind: and yet she has taken hold with her hands, as I see, and dwells in the best room in the house. God has made nothing in vain.

Then they seemed all to be glad; but the water stood in their eyes; yet they looked one upon another, and also bowed before the Interpreter.

He had them then into another room, where was a Of the hen and chickens. hen and chickens, and bade them observe a while. So one of the chickens went to the trough to drink, and every time she drank she lift up her head and her eyes towards heaven. See, said he, what this little chick doth, and learn of her to acknowledge whence your mercies come, by receiving them with looking up. Yet again, said he, observe and look. So they gave heed and perceived that the hen did walk in a fourfold method toward her chickens: 1. She had a common call, and that she hath all day long. 2. She had a special call, and that she had but sometimes. 3. She had a brooding note. And 4. She had an outcry, Matt. xxiii. 37

Now, said he, compare this hen to your King, and these chickens to his obedient ones. For, answerable

to her, himself hath his methods, which he walketh in towards his people. By his common call he gives nothing; by his special call, he always has something to give; he has also a brooding voice, for them that are under his wing; and he has an outcry, to give the alarm when he seeth the enemy come. I chose, my darlings, to lead you into the room where such things are, because you are women, and they are easy for you.

Chr. And, sir, said Christiana, pray let us see some more. So he had them into the slaughter-house, where was a butcher killing of a sheep; and, be- Of the butcher and the sheep. hold, the sheep was quiet, and took her death patiently. Then said the Interpreter, You must learn of this sheep to suffer, and to put up with wrongs without murmurings and complaints. Behold how quietly she taketh her death, and, without objecting, she suffereth her skin to be pulled over her ears. Your King doth call you his sheep.

After this, he led them into his garden, where was great variety of flowers; and he said, Do you see all these? So Christiana said, Yes. Then Of the garden. said he again, Behold, the flowers are diverse in stature, in quality, and colour, and smell, and virtue; and some are better than some; also, where the gardener hath set them, there they stand, and quarrel not with one another.

Again, he had them into his field, which he had sowed with wheat and corn; but when they beheld, the tops of all were cut off, only the straw re- Of the field. mained. He said again, This ground was dunged, and ploughed, and sowed; but what shall we do with the crop? Then said Christiana, Burn some, and make muck of the rest. Then said the Interpreter again, Fruit, you see, is that thing you look for, and for want of that you condemn it to the fire, and to be trodden under foot of men; beware that in this you condemn not yourselves.

Then, as they were coming in from abroad, they espied a little robin with a great spider in Of the robin and the spider. his mouth. So the Interpreter said, Look

here. So they looked, and Mercy wondered; but Christiana said, What a disparagement is it to such a pretty little bird as the robin-redbreast is, he being also a bird above many, that loveth to maintain a kind of sociableness with man! I had thought they had lived upon crumbs of bread, or upon other such harmless matter: I like him worse than I did.

The Interpreter then replied, This robin is an emblem, very apt to set forth some professors by; for, to sight, they are, as this robin, pretty of note, colour, and carriage. They seem also to have a very great love for professors that are sincere; and, above all others, to desire to associate with them, and to be in their company, as if they could live upon the good man's crumbs. They pretend also, that therefore it is that they frequent the house of the godly, and the appointments of the Lord; but when they are by themselves, as the robin, they can catch and gobble up spiders, they can change their diet, drink iniquity, and swallow down sin like water.

Pray, and you will get at that which yet lies unrevealed

So, when they were come again into the house, because supper as yet was not ready, Christiana again desired that the Interpreter would either show or tell of some other things that are profitable.

Then the Interpreter began, and said (*w*): The fatter the sow is, the more she desires the mire; the fatter the ox is, the more gamesomely he goes to the slaughter;

(*w*) *Maxims*.—These maxims are in the manner of the divines of the sixteenth and seventeenth centuries. We append one or two from Charnock :—

'Our corruption is like lime which discovers not its fire by any smoke or heat till you cast water, the enemy of fire, upon it.'

On the value of spiritual worship, he says:—'The manner of duty is ever of more value than the matter; the scarlet dye is more precious than the cloth tintured by it.'

'Where wrath breaks the lock, the devil will be quickly over the threshold.'

'Carnal frames, like the fowls, will be lighting upon the sacrifice, but not where it is inflamed.'

'A sinner sings ill though his voice be good.'

and the more healthy the lusty man is, the more prone he is unto evil.

There is a desire in women to go neat and fine; and it is a comely thing to be adorned with that that in God's sight is of great price.

It is easier watching a night or two, than to sit up a whole year together: so it is easier for one to begin to profess well, than to hold out as he should to the end.

Every shipmaster, when in a storm, will willingly cast that overboard that is of the smallest value in the vessel; but who will throw the best out first? None but he that feareth not God.

One leak will sink a ship, and one sin will destroy a sinner.

He that forgets his friend is ungrateful unto him; but he that forgets his Saviour, is unmerciful to himself.

He that lives in sin, and looks for happiness hereafter, is like him that soweth cockle, and thinks to fill his barn with wheat or barley.

If a man would live well, let him fetch his last day to him, and make it always his company-keeper.

Whispering and change of thoughts prove that sin is in the world.

If the world, which God sets light by, is counted a thing of that worth with men; what is heaven, which God commendeth?

If the life that is attended with so many troubles, is so loath to be let go by us, what is the life above?

Everybody will cry up the goodness of men; but who is there that is, as he should, affected with the goodness of God?

We seldom sit down to meat, but we eat and leave; so there is in Jesus Christ more merit and righteousness than the whole world has need of.

When the Interpreter had done, he takes them out into his garden again, and had them to a tree, whose inside was all rotten and gone, and yet it grew and had leaves. Then said Mercy, What means this? This tree, said he,

Of the tree
that is rotten
at heart.

whose outside is fair, and whose inside is rotten, it is to which many may be compared that are in the garden of God; who with their mouths speak high in behalf of God, but in deed will do nothing for him; whose leaves are fair, but their heart good for nothing, but to be tinder for the devil's tinder-box.

Now supper was ready, the table spread, and all things set on the board; so they sat down and did eat, when one had given thanks. And the Interpreter did usually entertain those that lodged with him with music at meals; so the minstrels played. There was also one that did sing, and a very fine voice he had. His song was this:

The Lord is only my support,
And he that doth me feed:
How can I then want anything
Whereof I stand in need?

When the song and music were ended, the Interpreter asked Christiana what it was that at first did move her to betake herself to a pilgrim's life. Christiana answered, First, the loss of my husband came into my mind, at which I was heartily grieved; but all that was but natural affection. Then, after that, came the troubles and pilgrimage of my husband into my mind, and also how like a churl I had carried it to him as to that. So guilt took hold of my mind, and would have drawn me in to the pond (*x*), but that opportunely I had a dream of the well-being of my husband, and a letter sent me by the King of that country where my husband

A repetition
of Christiana's
experience.

(*x*) *Christiana's experience.*—

'I thought upon my sins, and I was sad,
My soul was troubled sore and filled with pain;
But then I thought on Jesus, and was glad,
My heavy grief was turned to joy again.
I saw that I was lost, far gone astray,
No hope of safe return there seemed to be,
But then I heard that Jesus was the way—
A new and living way prepared for me.
When in that way, so free, so safe, so sure,
Sprinkled all o'er with reconciling blood,
Will I abide and never wander more,
Walking along in fellowship with God.'

dwells, to come to him. The dream and the letter together so wrought upon my mind, that they forced me to this way.

Inter. But met you with no opposition before you set out of doors?

Chr. Yes; a neighbour of mine, one Mrs Timorous (she was akin to him that would have persuaded my husband to go back for fear of the lions). She all-to-befooled me for, as she called it, my intended desperate adventure; she also urged what she could to dishearten me to it,—the hardships and troubles that my husband met with in the way: but all this I got over pretty well. But a dream that I had of two ill-looking ones, that I thought did plot how to make me miscarry in my journey, that hath troubled me much; yea, it still runs in my mind, and makes me afraid of every one that I meet, lest they should meet me to do me a mischief, and to turn me out of the way. Yea, I may tell my Lord, though I would not have everybody know of it, that between this and the gate by which we got into the way, we were both so sorely assaulted, that we were made to cry out, Murder! and the two that made this assault upon us were like the two that I saw in my dream.

Then said the Interpreter, Thy beginning is good, thy latter end shall greatly increase. So he A question put to Mercy addressed himself to Mercy, and said to her
And what moved thee to come hither, sweet heart?

Then Mercy blushed and trembled, and for a while continued silent.

Inter. Then said he, Be not afraid; only believe, and speak thy mind.

Mer. So she began, and said, Truly, sir, my want of experience is that which makes me covet to Mercy's answer. be in silence, and that also that fills me with fears of coming short at last. I cannot tell of visions and dreams, as my friend Christiana can; nor know I what it is to mourn for my refusing of the counsel of those that were good relations.

Inter. What was it, then, dear heart, that hath prevailed with thee to do as thou hast done?

Mer. Why, when our friend here was packing up to be gone from our town, I and another went accidentally to see her. So we knocked at the door and went in. When we were within, and seeing what she was doing, we asked what was her meaning. She said, she was sent for to go to her husband; and then she up and told us how she had seen him in a dream, dwelling in a curious place, among immortals, wearing a crown, playing upon a harp, eating and drinking at his Prince's table, and singing praises to him for bringing him thither, &c. Now methought, while she was telling these things unto us, my heart burned within me. And I said in my heart, If this be true, I will leave my father and my mother, and the land of my nativity, and will, if I may, go along with Christiana.

So I asked her further of the truth of these things, and if she would let me go with her; for I saw now that there was no dwelling, but with the danger of ruin, any longer in our town. But yet I came away with a heavy heart; not for that I was unwilling to come away, but for that so many of my relations were left behind. And I am come, with all the desire of my heart, and will go, if I may, with Christiana, unto her husband and his King.

Inter. Thy setting out is good, for thou hast given credit to the truth; thou art a Ruth, who did, for the love she bare to Naomi, and to the Lord her God, leave father and mother, and the land of her nativity, to come out and go with a people that she knew not heretofore. 'The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust,' Ruth ii. 11, 12.

Now supper was ended, and preparation was made for bed: the women were laid singly alone, They address themselves for bed. and the boys by themselves. Now when

Mercy was in bed, she could not sleep for joy (y), for that now her doubts of missing at last were

(y) *Mercy's Joy.*—'Hope,' says Thomas Adams, 'is the sweetest friend that ever kept a distressed soul company; it beguiles the tediousness of the way, and all the miseries of our pilgrimage.' It

removed further from her than ever they were before; so she lay blessing and praising God, who had had such favour for her. Mercy's good night's rest.

In the morning they arose with the sun, and prepared themselves for their departure; but the Interpreter would have them tarry a while; For, said he, you must orderly go from hence. Then said he to the damsel that first opened to them, Take them and have them into the garden to the bath (2), and there wash them, and make them clean from the The bath Sanctification.

tells the soul such sweet stories of the succeeding joys; what comforts there are in heaven; what peace, what triumphs, marriage songs, and hallelujahs, there are in that country whither she is travelling, that she goes merrily away with her present burden.'

(2) *The Bath of Sanctification.* &c.—This bath, the seal, and the snow-white raiment, are all bestowed on the same persons, and, at the same time, to show how every spiritual blessing is received in receiving Christ. Thus Butler writes:—

'As one with Him, we obtain the whole inheritance of grace and glory. The instant that we are incorporated into the mystical body of which he is the head; the instant in which we are made living stones of the temple, of which He is corner-stone; the instant that we become branches of that celestial vine—that instant we possess the seed of the entire, and all the life of the Christian—yea, all his eternity is but the less or greater development of the Christ he bears within, around, and upon him. To receive Him is to receive the germ of every blessing that is written in the book of God. One with Christ, we must have pardon; for how could God love the head and hate the members? One with Christ, we must have sanctification; for how could He that is boundlessly pure remain one with aught that is wilfully unholy? One with Christ, we must have the prospective redemption of the whole man to glory; for how could He abandon to the everlasting grave a portion of His own being, such as He has deigned to make us, and think His happiness complete?

'All the New Testament theology is but different perspective views of the one unchangeable object—the gift of Jesus Christ; seen in one direction, it is pardon, seen in another, it is holiness, seen in another, it is glory. He justifies as Christ crucified and risen without us; He sanctifies as Christ crucified and risen within us; He glorifies in virtue of both, as Christ enthroned in the fulness of consummate power, and at length 'subduing all things unto Himself.'

'Christ cannot be ours and any grace be absent; 'his King cannot enthrone Himself in our spirit, and not bring with Him his

soil which they have gathered by travelling. Then Innocent the damsel took them, and had them into the garden, and brought them to the bath; so she told them that there they must wash and be clean, for so her Master would have the women to do that called at his house as they were going on pilgrimage. They then went in and washed, yea, they and the boys and all; and they came out of that bath, not only sweet and clean, but also much enlivened and strengthened in their joints. So when they came in, they looked fairer a deal than when they went out to the washing.

When they were returned out of the garden from the bath, the Interpreter took them, and looked upon them, and said unto them, 'Fair as the moon.' Then he called for the seal, wherewith they used to be sealed. ^{They are sealed.} be sealed that were washed in his bath. So the seal was brought, and he set his mark upon them, that they might be known in the places whither they were yet to go. Now the seal was the contents and sum of the passover which the children of Israel did eat when they came out from the land of Egypt (Exod. xiii. 8-10); and the mark was set between

whole retinue of blessings. Blessings may, they must, arise in succession to creatures that live in successive times; but the first instant that Christ is ours, the seed of every blessing is ours, a life of sanctification is hidden in that moment, nay, a long perspective of infinite glory is there—death is conquered, Satan chained, and Heaven won; for He who accomplished all these things 'is made unto us righteousness, and sanctification, and redemption.'

'He is all things to us, that we may be in all things His. He is to us 'righteousness,' that we may rejoice in His pardon with a joy of the Holy Ghost. He is to us 'sanctification,' that we may bear the fruits of His indwelling spirit. He is to us 'redemption,' that we may walk in white, as being 'worthy.' Worthy to 'follow Him whithersoever He goeth, in sadness and suffering now.'

'When men, thoughtless and ungodly, would win you from His service, tell them that there is One in heaven with whom you are one, that you live as members of His spiritual frame, incorporated into Him, in and by him righteous, sanctified, redeemed, and that being thus not your own but His, you are resolved, whatever the dreaming world may say, in Him to live that in him you may die; in Him to die, that in Him you may live for ever.'

their eyes. This seal greatly added to their beauty, for it was an ornament to their faces. It also added to their gravity, and made their countenances more like them of angels.

Then said the Interpreter again to the damsel that waited upon these women, Go into the vestry, and fetch out garments for these people (a). So she went and fetched out white raiment, and laid it down before him. So he commanded them to put it on : They are clothed. it was 'fine linen, white and clean.' When the women were thus adorned, they seemed to be a terror one to the other ; for that they could not see that glory each one on herself which they could see in each other. Now, therefore, they began to esteem each other better than themselves. For, You True humility. are fairer than I am, said one ; and, You are more comely than I am, said another. The children also stood amazed to see into what fashion they were brought.

The Interpreter then called for a man-servant of his, one Great-heart, and bid him take sword, and helmet, and shield ; And take these my daughters, said he, and conduct them to the house called Beautiful, at which place they will rest next. So he took his weapons and went before them ; and the Interpreter said, God speed. Those also that belonged to the family sent them away with many a good wish. So they went on their way, and sang:

This place has been our second stage ;
Here we have heard and seen
Those good things that, from age to age,
To others hid have been.

The dunghill-raker, spider, hen,
The chicken, too, to me

(a) *They are sealed and clothed.*—Christian was sealed and arrayed in white garments at the Cross, but his wife and children at the house of the Interpreter. It is evident from this and similar variations, that the second part is not a mere repetition of the first, but rather a new allegory based on the first, and to be explained independently. The figures are explained in the first part, p. 50.

Have taught a lesson; let me then
Conformed to it be.

The butcher, garden, and the field,
The robin and his bait,
Also the rotten tree, doth yield
Me argument of weight;

To move me for to watch and pray,
To strive to be sincere;
To take my cross up day by day,
And serve the Lord with fear.

Now I saw in my dream, that they went on, and Great-heart went before them (*b*). So they went, and came to the place where Christian's burden fell off his back, and tumbled into a sepulchre. Here, then, they made a pause; and here also they blessed God. Now, said Christiana, it comes to my mind what was said to us at the gate, to wit, that we should have pardon by word and deed; by word, that is, by the promise; by deed, to wit, in the way it was obtained. What the promise is, of that I know something; but what it is to have pardon, by deed, or in the way that it was obtained, Mr Great-heart, I suppose you know: wherefore, if you please, let us hear you discourse thereof.

(*b*) *Great-heart*.—He represents a minister of the gospel, whose office it is to teach and guide the people of God.

'There stands the messenger of truth; there stands
The legate of the skies; his theme divine,
His office sacred, his credentials clear.
By him the violated law speaks out
Its thunders; and by him, in strains as sweet
As angels use, the gospel whispers peace.
He establishes the strong, restores the weak,
Reclaims the wanderer, binds the broken heart,
And, armed himself in panoply complete
Of heavenly temper, furnishes with arms
Bright as his own, and trains, by every rule
Of holy discipline, to glorious war
The sacramental host of God's elect.'

'We have not the least doubt,' writes Macaulay, 'that Bunyan had in view some stout old Great-heart of Naseby and Worcester, who prayed with the men before he drilled them; who knew the spiritual state of every dragoon in his troop; and who, with the praises of God in his mouth, and a two-edged sword in his hand, had turned to flight in many fields of battle the swearing, drunken, braves of Rupert and Lunsford.'

Great. Pardon by the deed done, is pardon obtained by some one, for another that hath need thereof (c): not by the person pardoned, but in the way, saith another, in which I have obtained it. So then, to speak to the question more at large, the pardon that you and Mercy and these boys have attained, was obtained by another, to wit, by him that let you in at the

A comment upon what was said at the gate or a discourse of our being justified by Christ.

(c) *Justification.*—This discourse of Great-heart's on justification is one of the least satisfactory expositions in the book. Scott says of it, 'The doctrine is here stated in a manner to which some may object, and indeed it is needlessly systematical, and rather obscure.' We subjoin a passage in elucidation from 'Hutton's Law and Gospel':—

'The sinner is utterly destitute of righteousness, and it is plain he cannot be justified on the ground that he has none, which is the precise ground of his condemnation. He is, therefore, justified on the ground of the righteousness of his substitute. *Grace reigns through righteousness. As by one man's disobedience many were made sinners, so by the obedience of One shall many be made righteous.* Obedience is the righteousness of holy beings. It was Adam's righteousness before he fell. In like manner, the righteousness of Christ consists in His obedience, and He was 'obedient unto death.' Justice can entertain no deduction from perfect obedience, and when law has been violated, can administer no less than a full penalty. Even from the substitute of sinners, the lawgiver can accept nothing short of the uttermost farthing. To accept abatement would be to admit that he had originally required more than enough; that the law was too exacting in its demands, and too severe in its sanctions—which cannot possibly be with that which is holy, just, and good. Jesus, therefore, obediently performed and endured ALL that was implied in being made under the law. Which of the commandments did He not constantly honour? What defects were ever found in His zeal? He went about continually doing good. It was His meat and His drink to do the will of His Father and to finish His work. And did He stop short even of the last sacrifice? No. *He poured out His soul unto death.* The curse included as much, and He shrank not from the full effusion. The wages of sin is DEATH, and that, in all its aggravation, He endured. He knew what it was to surrender His spirit, to yield His life's blood, to enter the terrible shadow where the light of the holy countenance never penetrates, and to bear, in a solitude of dying horror, the load of transgression.

'His justice-satisfying death was not everlasting, but it was in finite. It was eternal in efficacy, although not eternal in duration. The divine dignity of the sufferer, whose human nature had n

gate: and he hath obtained it in this double way; he has performed righteousness to cover you, and spilt his blood to wash you in.

Chr. But if he parts with his righteousness to us, what will he have for himself?

Great. He has more righteousness than you have need of, or than he needeth himself.

Chr. Pray make that appear.

Great. With all my heart; but first I must premise, that he of whom we are now about to speak is one that has not his fellow. He has two natures in one person, plain to be distinguished, impossible to be divided. Unto each of these natures a righteousness belongeth, and each righteousness is essential to that nature; so that one may as easily cause the nature to be extinct, as to separate its justice or righteousness from it. Of these righteousnesses, therefore, we are not made partakers, so as that they, or any of them, should be put upon us that we might be made just, and live thereby. Besides these, there is a righteousness which this person has, as these two natures are joined in one. And this is not the righteousness of the Godhead, as distinguished from the manhood; nor the righteousness of the manhood, as distinguished from the Godhead; but a righteousness which standeth in the union of both natures, and may properly be called the righteousness that is essential to his being prepared of God to the capacity of the mediatory office which he was to be intrusted with. If he parts with his first righteousness, he parts with his Godhead; if he parts with his second righteousness, he parts with the purity of his manhood; if he parts with his third, he parts with that perfection that capacitates him to the office of mediation. He has, therefore,

personality apart from His Godhead, imparted exhaustless moral value to His obedience and sufferings, and was fitted to effect more for the vindication of justice, its claims and ends, than could the eternal perdition of all sinners, or the eternal obedience of all rational worlds. What then? Justice could require no more. He had thus established a righteousness, which, as he needed it not for Himself, should avail for others, according to His will.

another righteousness, which standeth in performance, or obedience to a revealed will, and that is it that he puts upon sinners, and that by which their sins are covered. Wherefore he saith, 'As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous,' Rom. v. 19.

Chr. But are the other righteousnesses of no use to us?

Great. Yes; for though they are essential to his natures and office, and so cannot be communicated unto another, yet it is by virtue of them that the righteousness that justifies is for that purpose efficacious. The righteousness of his Godhead gives virtue to his obedience; the righteousness of his manhood giveth capability to his obedience to justify; and the righteousness that standeth in the union of these two natures to his office, giveth authority to that righteousness to do the work for which it is ordained.

So then, here is a righteousness that Christ, as God, has no need of; for he is God without it. Here is a righteousness that Christ, as man, has no need of to make him so; for he is perfect man without it. Again, here is a righteousness that Christ, as God-man, has no need of; for he is perfectly so without it. Here, then, is a righteousness that Christ, as God, as man, as God-man, has no need of, with reference to himself, and therefore he can spare it; a justifying righteousness, that he for himself wanteth not, and therefore he giveth it away. Hence it is called 'the gift of righteousness,' Rom. v. 17. This righteousness, since Christ Jesus the Lord has made himself under the law, must be given away; for the law doth not only bind him that is under it to 'do justly,' but to use charity. Wherefore he must, he ought, by the law, if he hath two coats, to give one to him that hath none. Now, our Lord indeed hath two coats, one for himself, and one to spare; wherefore he freely bestows one upon those that have none. And thus, Christiana, and Mercy, and the rest of you that are here, doth your pardon come by deed, or by the work of another man. Your Lord Christ is he that has worked, and has given away what he wrought for to the next poor beggar he meets.

But, again, in order to pardon by deed, there must something be paid to God as a price, as well as something prepared to cover us withal. Sin has delivered us up to the just curse of a righteous law: now from this curse we must be justified by way of redemption, a price being paid for the harms we have done; and this is by the blood of your Lord, who came and stood in your place and stead, and died your death for your transgressions. Thus has he ransomed you from your transgressions by blood, and covered your polluted and deformed souls with righteousness, Rom. iv. 24; Gal. iii. 13; for the sake of which, God passeth by you, and will not hurt you when he comes to judge the world.

Chr. This is brave. Now I see that there was something to be learned by our being pardoned by word and deed. Good Mercy, let us labour to keep this in mind; and, my children, do you remember it also. But, sir, was not this it that made my good Christian's burden fall from off his shoulder, and that made him give three leaps for joy?

Great. Yes, it was the belief of this that cut those strings, that could not be cut by other means; and it was to give him a proof of the virtue of this, that he was suffered to carry his burden to the cross.

Chr. I thought so; for though my heart was lightful and joyous before, yet it is ten times more lightsome and joyous now. And I am persuaded by what I have felt (though I have felt but little as yet), that if the most burdened man in the world was here, and did see and believe as I now do, it would make his heart the more merry and blithe.

Great. There is not only comfort and the ease of a burden brought to us by the sight and consideration of these, but an endeared affection begot in us by it; for who can, if he doth but once think that pardon comes not only by promise, but thus, but be affected by the way and means of his redemption, and so with the man that hath wrought it for him?

Christiana
affected with
this way of re-
demption.

How the
strings that
bound Chris-
tian's burden
to him were
cut.

How affection
to Christ is be-
got in the soul.

Chr. True; methinks it makes my heart bleed to think that he should bleed for me. O thou loving One! O thou blessed One! thou deservest to have me; thou hast bought me: thou deservest to have me all; thou hast paid for me ten thousand times more than I am worth! No marvel that this made the water stand in my husband's eyes, and that it made him trudge so nimbly on: I am persuaded he wished me with him; but, vile wretch that I was! I let him come all alone. Oh, Mercy, that thy father and mother were here! yea, and Mrs Timorous also! nay, I wish now with all my heart that here was Madam Wanton too. Surely, surely, their hearts would be affected; nor could the fear of the one, nor the powerful lusts of the other prevail with them to go home again, and to refuse to become good pilgrims.

Great. You speak now in the warmth of your affections. Will it, think you, be always thus with you? Besides, this is not communicated to every one, nor to every one that did see your Jesus bleed. There were that stood by, and that saw the blood run from his heart to the ground, and yet were so far off this, that, instead of lamenting, they laughed at him; and, instead of becoming his disciples, did harden their hearts against him. So all that you have, my daughters, you have by peculiar impression made by a divine contemplating upon what I have spoken to you. Remember that it was told you, that the hen, by her common call, gives no meat to her chickens. This you have, therefore, by a special grace.

To be affected with Christ, and with what he has done, is a thing special.

Now I saw still in my dream, that they went on until they were come to the place that Simple, and Sloth, and Presumption lay and slept in, when Christian went by on pilgrimage; and, behold, they were hanged up in irons a little way off on the other side.

Simple, Sloth, and Presumption hanged: and why.

Mer. Then said Mercy to him that was their guide and conductor, What are those three men? and for what are they hanged there?

Great. These three men were men of very bad qualities. They had no mind to be pilgrims themselves, and whomsoever they could, they hindered. They were for sloth and folly themselves, and whomsoever they could persuade with, they made so too; and withal taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by, they are hanged.

Mer. But could they persuade any to be of their opinion?

Great. Yes; they turned several out of the way.

Their crimes.

Whom they prevailed upon to turn out of the way.

There was Slow-pace, that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a taskmaster. They also brought up an evil report of the good land, saying it was not half so good as some pretended it was. They also began to vilify his servants, and to count the very best of them meddlesome, troublesome busy-bodies. Further, they would call the bread of God, husks; the comforts of his children, fancies; the travel and labour of pilgrims, things to no purpose.

Chr. Nay, said Christiana, if they were such, they shall never be bewailed by me. They have but what they deserve; and I think it is well that they hang so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some plate of iron or brass, and left here, even where they did their mischief, for a caution to other bad men?

Great. So it is, as you well may perceive, if you will go a little to the wall.

Mer. No, no; let them hang, and their names rot, and their crimes live for ever against them. I think it a high favour that they were hanged before we came hither; who knows else what they might have done to

such poor women as we are ? Then she turned it into a song, saying :

Now then, you three hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end.
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

Thus they went on till they came at the foot of the Hill Difficulty, where, again, the good Mr P. 57. Great heart took an occasion to tell them of what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of, before he went up this hill ; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst, Ezek. xxxiv. 18 (d). Thereat Mercy said, And why so envious trow ? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good ; for then the dirt will sink to the bottom, and the water will come out by itself more clear. Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

It is difficult getting of good doctrine in erroneous times.

Next, he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths. Two were here cast away when Christian came by. And although, as you see, these ways are since stopped up with chains, posts, and a ditch (e), yet there are that

By-paths, though barred up, will not keep all from going in them.

(d) *The foul spring*.—Before the Reformation, the doctrine of justification by faith was so obscured, that even pious men, whom Luther conversed with while an inquirer himself, were unable to teach it very clearly. So in these times the doctrine of the atonement of the Lord Jesus Christ is industriously disguised by many.

(e) *The paths barred*.—Of the manner in which the path to destruction is barred let us take a specimen from Baxter. 'How

Great. These three men were men of very bad qualities. They had no mind to be pilgrims themselves, and whomsoever they could, they hindered. They were for sloth and folly themselves, and whomsoever they could persuade with, they made so too; and withal taught them to presume that they should do well at last. They were asleep when Christian went by; and now you go by, they are hanged.

Mer. But could they persuade any to be of their opinion?

Great. Yes; they turned several out of the way.

Their crimes.

Whom they prevailed upon to turn out of the way.

There was Slow-pace, that they persuaded to do as they. They also prevailed with one Short-wind, with one No-heart, with one Linger-after-lust, and with one Sleepy-head, and with a young woman, her name was Dull, to turn out of the way, and become as they. Besides, they brought up an ill report of your Lord, persuading others that he was a taskmaster. They also brought up an evil report of the good land, saying it was not half so good as some pretended it was. They also began to vilify his servants, and to count the very best of them meddlesome, troublesome busy-bodies. Further, they would call the bread of God, husks; the comforts of his children, fancies; the travel and labour of pilgrims, things to no purpose.

Chr. Nay, said Christiana, if they were such, they shall never be bewailed by me. They have but what they deserve; and I think it is well that they hang so near the highway, that others may see and take warning. But had it not been well if their crimes had been engraven on some plate of iron or brass, and left here, even where they did their mischief, for a caution to other bad men?

Great. So it is, as you well may perceive, if you will go a little to the wall.

Mer. No, no; let them hang, and their names rot, and their crimes live for ever against them. I think it a high favour that they were hanged before we came hither; who knows else what they might have done to

such poor women as we are ? Then she turned it into a song, saying :

Now then, you three hang there, and be a sign
To all that shall against the truth combine.
And let him that comes after fear this end.
If unto pilgrims he is not a friend.
And thou, my soul, of all such men beware,
That unto holiness opposers are.

Thus they went on till they came at the foot of the Hill Difficulty, where, again, the good Mr P. 57.
Great heart took an occasion to tell them of what happened there when Christian himself went by. So he had them first to the spring. Lo, said he, this is the spring that Christian drank of, before he went up this hill ; and then it was clear and good, but now it is dirty with the feet of some that are not desirous that pilgrims here should quench their thirst, Ezek. xxxiv. 18 (d). Thereat Mercy said, And why so envious trow ? But, said the guide, it will do, if taken up and put into a vessel that is sweet and good ; for then the dirt will sink to the bottom, and the water will come out by itself more clear. Thus, therefore, Christiana and her companions were compelled to do. They took it up, and put it into an earthen pot, and so let it stand till the dirt was gone to the bottom, and then they drank thereof.

Next, he showed them the two by-ways that were at the foot of the hill, where Formality and Hypocrisy lost themselves. And, said he, these are dangerous paths. Two were here cast away when Christian came by. And although, as you see, these ways are since stopped up with chains, posts, and a ditch (e), yet there are that

By-paths,
though barred
up, will not
keep all from
going in them.

(d) *The foul spring.*—Before the Reformation, the doctrine of justification by faith was so obscured, that even pious men, whom Luther conversed with while an inquirer himself, were unable to teach it very clearly. So in these times the doctrine of the atonement of the Lord Jesus Christ is industriously disguised by many.

(e) *The paths barred.*—Of the manner in which the path to destruction is barred let us take a specimen from Baxter. 'How

will choose to adventure here rather than take the pains to go up this hill.

Chr. 'The way of transgressors is hard,' Prov. xiii. 15. It is a wonder that they can get into those ways without danger of breaking their necks.

Great. They will venture ; yea, if at any time any of the King's servants do happen to see them, and do call unto them, and tell them that they are in the wrong ways, and do bid them beware of the danger, then they will railingly return them answer, and say, 'As for the word that thou hast spoken unto us in the name of the Lord, we will not hearken unto thee; but we will certainly do whatsoever thing goeth forth out of our own mouth, &c., Jer. xlv. 16, 17. Nay, if you look a little further, you shall see that these ways are made cautionary enough, not only by these posts, and ditch, and chain, but also by being hedged up ; yet they will choose to go there.

Chr. They are idle ; they love not to take pains ; up-hill way is unpleasant to them. So it is fulfilled unto them as it is written, 'The way of the slothful man is as an hedge of thorns,' Prov. xv. 19. Yea, they will rather choose to walk upon a snare, than to go up this hill, and the rest of this way to the city.

Then they set forward, and began to go up the hill, and up the hill they went ; but before they got to the top, Christiana began to pant, and said, I dare say this is a breathing

can you forbear when you are alone to think with yourselves what it is to be everlastingly in joy or torment. I wonder that such thoughts do not break your sleep. I wonder how you can almost do anything else. How can you eat, or drink, or rest, till you have got some ground of everlasting consolation ? Is that a man or a corpse that is not affected with matters of this moment—that can be readier to sleep than to tremble when he hears how he must stand at the bar of God ? Is that a man or a clod of clay that can rise up and lie down without being deeply affected with his everlasting state ; that can follow his worldly business, and make nothing of the great business of salvation or damnation, and that when he knows it is so hard at hand ?

hill : no marvel if they that love their ease more than their souls, choose to themselves a smother way. Then said Mercy, I must sit down; also the least of the children began to cry. Come, come, said Great-heart, sit not down here, for a little above is the Prince's arbour. Then took he the little boy by the hand, and led him up thereto.

When they were come to the arbour (f), they were willing to sit down, for they were all in a pelting heat. Then said Mercy, How sweet They sit in the arbour. is rest to them that labour ! Matt. xi. 28. And how good is the Prince of pilgrims, to provide such resting-places for them ? Of this arbour I have heard much; but I never saw it before. But here let us beware of sleeping; for, as I have heard, for that it cost poor Christian dear.

Then said Mr Great-heart to the little ones, Come my pretty boys, how do you do ? What think you now of going on pilgrimage ? Sir, said The little boy's answer to the guide, and also to Mercy. the least, I was almost beat out of heart; out I thank you for lending me a hand at my need. And I remember now what my mother hath told me, namely, that the way to heaven is as up a ladder, and the way to hell is as down a hill. But I had rather go up the ladder to life, than down the hill to death.

Then said Mercy, But the proverb is, 'To go down the hill is easy.' But James said (for that Which is hardest, up hill, or down hill ? was his name), The day is coming when, in my opinion, going down hill will be the hardest of all. 'Tis a good boy, said his master; thou hast given her a right answer. Then Mercy smiled, but the little boy did blush.

(f) *The Arbour.*—This represents one of those seasons of refreshment when it is lawful to intermit hard labour, that we may be fitted for future duty. It is not the king's arbour we rest in if we seek ease at the expense of duty; hence Great-heart would not allow Mercy to sit down till they ascended the hill as far as the appointed resting place. Nor must we prolong our repose one moment when the period for work has again arrived; hence, Mercy says, 'here let us beware of sleeping.'

Chr. Come, said Christiana, will you eat a bit, a little
They refresh themselves. to sweeten your mouths, while you sit here
 to rest your legs? For I have here a piece
 of pomegranate, which Mr Interpreter put into my hand
 just when I came out of his doors. He gave me also a
 piece of a honeycomb, and a little bottle of spirits. I
 thought he gave you something, said Mercy, because he
 called you aside. Yes, so he did, said the other. But,
 said Christiana, it shall still be as I said it should when
 at first we came from home; thou shalt be a sharer in
 all the good that I have, because thou so willingly didst
 become my companion. Then she gave to them, and
 they did eat, both Mercy and the boys. And, said
 Christiana to Mr Great-heart, Sir, will you do as we?
 But he answered, You are going on pilgrimage, and
 presently I shall return. Much good may what you
 have do to you. At home I eat the same every day.
 Now, when they had eaten and drunk, and had chatted
 a little longer, their guide said to them, The day wears
 away; if you think good, let us prepare to be going.

Christiana forgets her bottle of spirits. So they got up to go, and the little boys
 went before. But Christiana forgot to take
 her bottle of spirits with her; so she sent
 her little boy back to fetch it. Then said Mercy, I
 think this is a losing place. Here Christian lost his
 roll; and here Christiana left her bottle behind her, Sir,
 what is the cause of this? So their guide made answer,
 and said, The cause is sleep, or forgetfulness. Some
 sleep when they should keep awake, and some forget
 when they should remember; and this is the very cause
 why, often, at the resting-places, some pilgrims in some
 things come off losers. Pilgrims should

Mark this. watch, and remember what they have al-
 ready received under their greatest enjoyments; but for
 want of doing so, oftentimes their rejoicing ends in tears
 and their sunshine in a cloud;—witness the story of
 Christian at this place.

When they were come to the place where Mistrust
 and Timorous met Christian to persuade him to go back
 for fear of the lions, they perceived as it were a stage,

and before it,* towards the road, a broad plate, with a copy of verses written thereon; and, underneath, the reason of raising up of that stage in that place rendered. The verses were these:

Let him that sees this stage take heed
Unto his heart and tongue;
Lest if he do not here he speed
As some have long ago.

The words underneath the verses were, This stage was built to punish such upon, who, through timorousness or mistrust, shall be afraid to go further on pilgrimage; also on this stage both Mistrust and Timorous were burnt through the tongue with a hot iron, for endeavouring to hinder Christian on his journey.

Then said Mercy, This is much like to the saying of the Beloved: 'What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of juniper,' Ps. cxx. 3, 4.

So they went on, till they came within sight of the lions. Now, Mr Great-heart was a strong man, so he was not afraid of a lion; but yet, when they were come up to the place where the lions were, the boys that went before were glad to cringe behind, for they were afraid of the lions; so they stepped back, and went behind. At this their guide smiled, and said, How now, my boys! do you love to go before when no danger doth approach, and love to come behind so soon as the lions appear?

Now, as they went up, Mr Great-heart drew his sword, with intent to make a way for the pilgrims in spite of the lions. Then there appeared one that, it seems, had taken upon him to back the lions; and he said to the pilgrims' guide, What is the cause of your coming hither? Now the name of that man was Grim (g) or Bloody-man, be-

P. 62

An emblem of those that go on bravely when there is no danger, but shrink when troubles come.

Of Grim the giant, and of his backing the lions.

(g) *Grim the giant*.—Of the four giants, two are easily identified; one, Giant Despair, by his name, and the other Giant

cause of his slaying of pilgrims; and he was of the race of the giants.

Great. Then said the pilgrims' guide, These women and children are going on pilgrimage; and this is the way they must go; and go it they shall, in spite of thee and the lions.

Grim. This is not their way, neither shall they go therein. I am come forth to withstand them, and to that end will back the lions.

Now, to say truth, by reason of the fierceness of the lions, and of the grim carriage of him that did back them; this way had of late lain much unoccupied, and was almost all grown over with grass.

Chr. Then said Christiana, Though the highways have been unoccupied heretofore, and though the travellers have been made in time past to walk through by-paths, it must not be so now I am risen,—‘now I am risen a mother in Israel,’ Judges v. 6, 7.

Grim. Then he swore by the lions that it should; and therefore bid them turn aside, for they should not have passage there.

Great. But their guide made first his approach unto Grim, and laid so heavily at him with his sword, that he forced him to a retreat.

Grim. Then said he that attempted to back the lions, Will you slay me upon mine own ground?

Great. It is the King's highway that we are in, and in his way it is that thou hast placed thy lions; but these women and these children, though weak, shall hold on their way in spite of thy lions. And with that he gave him again a downright blow, and brought

Maul, who attacked Great-heart on leaving the Valley of the Shadow of Death, by the description given of him; he is said ‘to spoil young pilgrims with sophistry.’ But we have little indication of what Bunyan intended by giants Grim and Slay-good, either from the names, or the place they occupy in the Allegory. It would seem, however, from the names Grim and Slay-good being so general, that they represent any violent opponent of true religion who has signalized himself as an enemy to Christ's people.

him upon his knees. With this blow he also broke his helmet, and with the next he cut off an arm. Then did the giant roar so hideously, that his voice frightened the women; and yet they were glad to see him lie sprawling upon the ground. Now ^{The victory.} the lions were chained, and so of themselves could do nothing. Wherefore, when old Grim, that intended to back them, was dead, Mr Great-heart said to the pilgrims, Come now, and follow me, and no hurt shall happen to you from the lions. They there- ^{They pass by the lions.} fore went on, but the women trembled as they passed by them; the boys also looked as if they would die; but they all got by without further hurt.

Now then, they were within sight of the porter's lodge, and they soon came up unto it; but they made the more haste after this to go thither, because it is dangerous travelling there in the ^{They come to the porter's lodge.} night. So when they were come to the gate, the guide knocked, and the porter cried, Who is there? But as soon as the guide had said, It is I, he knew his voice, and came down (for the guide had oft before that come thither as a conductor of pilgrims). When he was come down, he opened the gate, and seeing the guide standing just before it (for he saw not the women, for they were behind him), he said unto him, How now, Mr Great-heart, what is your business here so late to-night? I have brought, said he, some pilgrims hither, where, by my Lord's commandment, they must lodge: I had been here some time ago, had I not been opposed by the giant that did use to back the lions. But I, after a long and tedious combat with him, have cut him off, and have brought the pilgrims hither in safety.

Por. Will you not go in, and stay till morning? ^{Great-heart attempts to go back.}

Great. No; I will return to my Lord to-night.

Chr. Oh, sir, I know not how to be willing you should leave us in our pilgrimage: you have been so faithful and so loving to us, you have fought so stoutly

for us, you have been so hearty in counselling of us, that I shall never forget your favour towards us.

Mer. Then said Mercy, O that we might have thy company to our journey's end! How can such poor women as we hold out in a way so full of troubles as this way is, without a friend and defender.

James. Then said James, the youngest of the boys, Pray, sir, be persuaded to go with us, and help us, because we are so weak, and the way so dangerous as it is.

Great. I am at my Lord's commandment: if he shall allot me to be your guide quite through, I will willingly wait upon you. But here you failed at first; for when he bid me come thus far with you, then you should have begged me of him to go quite through with you, and he would have granted your request. However, at present I must withdraw; and so, good Christiana, Mercy, and my brave children, adieu.

Then the porter, Mr Watchful, asked Christiana of her country and of her kindred; and she said, I came from the City of Destruction; I am a widow woman, and my husband is dead; his name was Christian the pilgrim. How! said the porter,

was he your husband? Yes, said she, and these are his children; and this (pointing to Mercy) is one of my townswomen. Then the porter rang his bell, as at such times he is wont, and there came to the door one of the damsels, whose name was Humble-mind; and to her the porter said, Go tell it within, that Christiana, the wife of Christian, and her children are come hither on pilgrimage. She went in, therefore, and told it. But, oh! what noise for gladness was there within, when the damsel did but drop that out of her mouth!

So they came with haste to the porter, for Christiana stood still at the door. Then some of the most grave said unto her, Come in, Christiana, come in, thou wife of that good man; come in, thou blessed woman: come

The pilgrims
implore his
company still.

Help lost for
want of asking
for.

Christiana
makes herself
known to the
porter; he tells
it to a damsel.

Joy at the
noise of the pil-
grims coming.

in, with all that are with thee. So she went in and they followed her that were her children and her companions. Now, when they were gone in, they were had into a very large room, where they were bidden to sit down: so they sat down, and the chief of the house was called to see and welcome the guests. Then they came in, and understanding who they were, did salute each other with a kiss, and said, Welcome, ye vessels of the grace of God; welcome to us your friends.

Christians
love is kindled
at the sight of
one another.

Now, because it was somewhat late, and because the pilgrims were weary with their journey, and also made faint with the sight of the fight and of the terrible lions, therefore they desired, as soon as might be, to prepare to go to rest. Nay, said those of the family, refresh yourselves first with a morsel of meat: for they had prepared for them a lamb, with the accustomed sauce belonging thereto (Exod. xii. 21; John i. 29); for the porter had heard before of their coming, and had told it to them within. So when they had supped, and ended their prayer with a psalm, they desired they might go to rest. But let us, said Christiana, if we may be so bold as to choose, be in that chamber that was my husband's when he was here. So they had them up thither, and they lay all in a room. When they were at rest, Christiana and Mercy entered into discourse about things that were convenient.

P. 71.

Christ's
bosom is for all
pilgrims.

Chr. Little did I think once, that when my husband went on pilgrimage, I should ever have followed.

Mer. And you as little thought of lying in his bed and in his chamber to rest, as you do now.

Chr. And much less did I ever think of seeing his face with comfort, and of worshipping the Lord the King with him; and yet now I believe I shall (h).

Mer. Hark! don't you hear a noise?

(h) *Christ's bosom is for all pilgrims.* —

'When the soft dews of kindly sleep,
My wearied eye-lids gently steep,
Be my last thought, how sweet to rest
For ever on my Saviour's breast.'

*Musie.**Chr.* Yes; it is, as I believe, a noise of music for joy that we are here.*Mer.* Wonderful! Music in the house, music in the heart, and music also in heaven, for joy that we are here.

Thus they talked a while, and then betook themselves to sleep. So in the morning, when they were awake, Christiana said to Mercy,—

*Mercy did laugh in her sleep.**Chr.* What was the matter, that you did laugh in your sleep to-night? I suppose you was in a dream.*Mer.* So I was, and a sweet dream it was; but are you sure I laughed?*Chr.* Yes; you laughed heartily: but pr'ythee Mercy, tell me thy dream.*Mer.* I was a-dreaming that I sat all alone in a solitary place, and was bemoaning of the hardness of my heart. Now, I had not sat there long, but*Mercy's dream.* methought many were gathered about me, to see and to hear what it was that I said. So they hearkened, and I went on bemoaning the hardness of my heart. At this, some of them laughed at me, some called me fool, and some began to thrust me about.

With that, methought I looked up, and saw one coming with wings towards me. So he came directly to me, and said, Mercy, what aileth thee!

What her dream was.

Now, when he had heard me make my complaint, he said 'Peace be to thee.' He also wiped mine eyes with his handkerchief, and clad me in silver and gold. He put a chain about my neck, and earrings in mine ears, and a beautiful crown upon my head, Ezek. xvi 8-12. Then he took me by the hand, and said, Mercy, come after me. So he went up, and I followed, till we came at a golden gate. Then he knocked; and, when they within had opened, the man went in, and I followed him up to a throne, upon which one sat, and he said to me, Welcome, daughter. The place looked bright and twinkling, like the stars, or rather like the sun; and I thought that I saw your husband there. So I awoke from my dream. But did I laugh?

Chr. Laugh! aye, and well you might, to see yourself so well. For you must give me leave to tell you, that I believe it was a good dream; and that, as you have begun to find the first part true, so you shall find the second at last. 'God speaketh once, yea twice, yet man perceiveth it not; in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed,' Job xxxiii. 14-16. We need not, when a-bed, lie awake to talk with God; he can visit us while we sleep, and cause us then to hear his voice. Our heart oftentimes wakes when we sleep; and God can speak to that, either by words, by proverbs, by signs and similitudes, as well as if one was awake.

Mer. Well; I am glad of my dream, for I hope ere long to see it fulfilled, to the making me laugh again.

Mercy glad of her dream.

Chr. I think it is now high time to rise, and to know what we must do.

Mer. Pray, if they invite us to stay a while, let us willingly accept of the offer. I am the willingest to stay a while here, to grow better acquainted with these maids. Methinks Prudence, Piety, and Charity have very comely and sober countenances,

Chr. We shall see what they will do.

So when they were up and ready, they came down, and they asked one another of their rest, and if it was comfortable or not.

Mer. Very good, said Mercy; it was one of the best night's lodgings that ever I had in my life.

Then said Prudence and Piety, If you will be persuaded to stay here a while, you shall have what the house will afford.

Char. Ay, and that with a very good will, said Charity.

So they consented, and stayed there about a month or above, and became very profitable one to another. And because Prudence would see how Christiana had brought up her children, she asked leave of her to catechise them. So she gave her

They stay here sometime.

Prudence desires to catechise Christiana's children

free consent. Then she began at the youngest, whose name was James.

James cate- *Prud.* And she said, come James, canst
cised. thou tell me who made thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy. And canst thou tell who saves thee?

James. God the Father, God the Son, and God the Holy Ghost.

Prud. Good boy still. But how doth God the Father save thee?

James. By his grace.

Prud. How doth God the Son save thee?

James. By his righteousness, death, blood, and life.

Prud. And how doth God the Holy Ghost save thee?

James. By his illumination, by his renovation, and by his preservation (i).

Then said Prudence to Christiana, You are to be commended for thus bringing up your children. I suppose I need not ask the rest these questions, since the youngest of them can answer them so well. I will therefore now apply myself to the next youngest.

Joseph cate- *Prud.* Then she said, Come, Joseph (for
cised, his name was Joseph), will you let me catechise you?

Jos. With all my heart.

(i) *Salvation.*—The reply of James may be illustrated by the words of Hamilton, 'How great is this salvation. Mercy compasses us about. These blessings reach to all our spiritual necessities. There is nothing which comes not under them. Justification is a qualification of title; regeneration of nature. Justification alters the relative character; regeneration the personal. Justification reconciles us to the divine favour; regeneration to the divine service. Justification removes every obstacle of law; regeneration every obstacle of disposition. Justification destroys the incapacity of guilt; regeneration the resistance of depravity. Justification makes us one with God in acceptance; regeneration makes us one with him in will. Justification opens heaven; regeneration causes us to walk in white. Justification furnishes the song of deliverance; regeneration teaches us to modulate it.'

Prud. What is man?

Jos. A reasonable creature, so made by God, as my brother said.

Prud. What is supposed by this word, 'saved'?

Jos. That man, by sin, has brought himself into a state of captivity and misery.

Prud. What is supposed by his being saved by the Trinity?

Jos. That sin is so great and mighty a tyrant, that none can pull us out of his clutches but God; and that God is so good and loving to man, as to pull him indeed out of this miserable state.

Prud. What is God's design in saving poor men?

Jos. The glorifying of his name, of his grace and justice, &c., and the everlasting happiness of his creature.

Prud. Who are they that must be saved?

Jos. Those that accept of his salvation.

Prud. Good boy, Joseph; thy mother has taught thee well, and thou hast hearkened unto what she has said unto thee.

Then said Prudence to Samuel (who was the eldest but one), Come, Samuel, are you willing that I should catechise you also? Samuel catechised.

Sam. Yes, forsooth, if you please.

Prud. What is heaven?

Sam. A place and state most blessed, because God dwelleth there.

Prud. What is hell?

Sam. A place and state most woful, because it is the dwelling-place of sin, the devil, and death.

Prud. Why wouldest thou go to heaven?

Sam. That I may see God, and serve him without weariness; that I may see Christ, and love him everlastingly; that I may have that fulness of the Holy Spirit in me that I can by no means here enjoy.

Prud. A very good boy also, and one that has learned well.

Then she addressed herself to the eldest, whose name was Matthew; and she said to him, Come, Matthew catechised. Matthew, shall I also catechise you?

Matt. With a very good will.

Prud. I ask, then, if there was ever anything that had a being antecedent to or before God?

Matt. No, for God is eternal; nor is there anything, except himself, that had a being until the beginning of the first day: 'For in six days the Lord made heaven and earth, the sea, and all that in them is.'

Prud. What do you think of the Bible?

Matt. It is the holy word of God.

Prud. Is there nothing written therein but what you understand?

Matt. Yes; a great deal.

Prud. What do you do when you meet with such places therein that you do not understand?

Matt. I think God is wiser than I. I pray also that he will please to let me know all therein that he knows will be for my good.

Prud. How believe you as touching the resurrection of the dead?

Matt. I believe they shall rise, the same that was buried; the same in nature, though not in corruption. And I believe this upon a double account: First, because God has promised it; Secondly, because he is able to perform it.

Then said Prudence to the boys, You must still hearken to your mother, for she can learn you more. You must also diligently give ear to what good talk you shall hear from others: for for your sakes do they speak good things. Observe, also, and that with carefulness, what the heavens and the earth do teach you; but especially be much in the meditation of that book that was the cause of your father's becoming a pilgrim. I, for my part, my children, will teach you what I can while you are here, and shall be glad if you will ask me questions that tend to godly edifying.

Now, by that these pilgrims had been at this place a week, Mercy had a visitor that pretended some good-will unto her, and his name was Mr Brisk; a man of some breeding, and that pretended

Prudence's
conclusion upon
the cate-
chising of the
boys.

Mercy has a
sweetheart.

to religion, but a man that stuck very close to the world. So he came once, or twice, or more, to Mercy, and offered love unto her.

Now Mercy was of a fair countenance, and therefore the more alluring. Her mind also was to be always busying of herself in doing; for when she had nothing to do for herself, she would be making hose and garments for others, and would bestow them upon them that had need (*j*). And Mr Brisk, not knowing where or how she disposed of what she made, seemed to be greatly taken, for that he found her never idle. I will warrant her a good housewife, quoth he to himself.

Mercy then revealed the business to the maidens that were of the house, and inquired of them concerning him, for they did know her better than she. So they told her

Mercy's
temper.

Mercy inquires
of the maids
concerning Mr
Brisk.

(*j*) *Mercy*.—The character given of Mercy in this work may be compared with Adams' picture of VIRTUE. 'Conceive her a virgin of unspotted chastity; fair, yet never courted with obsequious language. She hath a face white as heaven, mixed with some lovely red. White with her own innocence, ruddy with blushing at others naughtiness. She hath a brow clear as crystal, wherein God hath written wisdom. This is her courage; she may be affronted, but cannot be affrighted. She hath eyes that never sent out a wanton look; those casements were never opened to let in vanity. She is not poring with them on the earth, but directs them to heaven where they shall one day see her desire, even the glory of God. She hath lips like a thread of scarlet, and her speech is comely. She hath the tongue of angels; when she speaks she ministers grace to the hearers. Her ears are stopped to the songs of any siren, open to the mouths of any poor. She hath two hands, one of equity, another of charity, none for injury. She gives every one his due for justice sake; some more than due for mercy's sake. Her feet are still travelling the ways of piety, and running the race of salvation. She never rests till she has gotten within the threshold of heaven. She hath a white silken garment; the snow of Lebanon is black to it. She is clothed all over with her Saviour's righteousness, which makes her beautiful in the sight of her maker. She is girt with the girdle of truth, and sins not, 'not because she cannot, but because she will not.' She hath a crown promised—blessedness; her Redeemer, even the King of heaven, did bequeath it her in his will; and she shall wear it in eternal glory.'

that he was a very busy young man, and one that pretended to religion; but was, as they feared, a stranger to the power of that which was good.

Nay then, said Mercy, I will look no more on him; for I purpose never to have a clod to my soul.

Prudence then replied, that there needed no great matter of discouragement to be given to him; for continuing so as she had begun to do for the poor, would quickly cool his courage.

So the next time he comes, he finds her at her old work, a-making of things for the poor. Then said he, What! always at it? Yes, said she, either for myself or others. And what canst thou earn a-day? quoth he. I do these things, said she, 'that I may be rich in good works, laying up in store a good foundation against the time to come, that I may lay hold on eternal life,' 1 Tim. vi. 17-19.

Why, pr'ythee, what dost thou with them? He forsakes her, and why. said he. Clothe the naked, said she. With that his countenance fell. So he forbore to come at her again. And when he was asked the reason why, he said that Mercy was a pretty lass, but troubled with ill conditions.

When he had left her, Prudence said, Did I not tell thee that Mr Brisk would soon forsake thee? yea, he will raise up an ill report of thee; for, notwithstanding his pretence to religion, and his seeming love to Mercy, yet Mercy and he are of tempers so different, that I believe they will never come together.

Mer. I might have had husbands afore now, though I spake not of it to any; but they were such as did not like my conditions, though never did any of them find fault with my person. So they and I could not agree.

Prud. Mercy in our days is little set by, any further than as to its name: the practice, which is set forth by thy conditions, there are but few that can abide.

Mer. Well, said Mercy, if nobody will have me, I will die a maid, or my conditions shall be to me as a husband; for I cannot change my

Talk betwixt
Mercy and Mr
Brisk.

Mercy in
the practice of
mercy rejected;
while Mercy in
the name of
mercy is liked.

Mercy's re-
solution.

nature; and to have one that lies cross to me in this, that I purpose never to admit of as long as I live. I had a sister named Bountiful, that was married to one of these churls; but he and she could never agree: but because my sister was resolved to do as she had begun, that is, to show kindness to the poor, therefore her husband first cried her down at the cross, and then turned her out of his doors.

How Mercy's sister was served by her husband.

Prud. And yet he was a professor, I warrant you.

Mer. Yes, such a one as he was, and of such as the world is now full: but I am for none of them all.

Now, Matthew, the eldest son of Christiana, fell sick, and his sickness was sore upon him, for he was much pained in his bowels, so that he was with it, at times, pulled as it were both ends together. There dwelt also not far from thence one Mr Skill, an ancient and well-approved physician. So Christiana desired it, and they sent for him, and he came. When he was entered the room, and had a little observed the boy, he concluded that he was sick of the gripes. Then he said to his mother, What diet has Matthew of late fed upon? Diet! said Christiana, nothing but that which is wholesome. The physician answered, This boy has been tampering with something that lies in his maw undigested, and that will not away without means. And I tell you that he must be purged, or else he will die.

Matthew falls sick.

Gripes of conscience.

The physician's judgment.

Sam. Then said Samuel, mother, mother, what was that which my brother did gather up and eat, so soon as we were come from the gate that is at the head of the way? You know that there were an orchard on the left hand, on the other side of the wall, and some of the trees hung over the wall, and my brother did plash and eat.

Samuel puts his mother in mind of the fruit his brother did eat.

Chr. True, my child, said Christiana, he did take thereof, and did eat: naughty boy as he was, I did chide him, and yet he would eat thereof.

Skill. I knew he had eaten something that was not wholesome food; and that food, to wit, that fruit, is even the most hurtful of all. It is the fruit of Beelzebub's orchard (*k*). I do marvel that none did warn you of it; many have died thereof.

Chr. Then Christiana began to cry; and she said, O naughty boy! and O careless mother! what shall I do for my son?

Skill. Come, do not be too much dejected; the boy may do well again, but he must purge and vomit.

Chr. Pray, sir, try the utmost of your skill with him, whatever it costs.

Skill. Nay, I hope I shall be reasonable. So he made him a purge, but it was too weak; Potion prepared it was said it was made of the blood of a goat, the ashes of a heifer, and with some of the juice of hyssop, &c., Heb. x. 1-4. When Mr Skill had seen that that purge was too weak, he made him one to the

The Latin I borrow. purpose; it was made *ex carne et sanguine Christi*, John vi. 54-57; Heb. ix. 14, (you

know physicians give strange medicines to their patients): and it was made up into pills with a promise or two, and a proportionable quantity of salt, Mark ix. 49. Now he was to take them three at a time, fasting, in half a quarter of a pint of the tears of repentance, Zech. xii. 10.

When this potion was prepared and brought to the boy, he was loath to take it, though torn with the gripes as if he should be pulled in pieces. Come, come, said the physician, you must take it. It goes against my stomach, said the boy. I must have you take it, said his mother. I shall vomit it up again, said the boy. Pray, sir, said

The mother tastes it and persuades him

Christiana to Mr Skill, how does it taste? It has no ill taste, said the doctor; and with that she touched one of the pills with

(*k*) *Forbidden Fruit.* — 'Indifference to little sins, are unquestionably the adversaries we have most to fear,' says Tholuck. 'The stag, when attacked, tosses from him the great dogs, and dashes them to pieces upon the trees, but the little ones seize him below, and tear his entrails.'

the tip of her tongue. O Matthew, said she, this potion is sweeter than honey. If thou lovest thy mother, if thou lovest thy brothers, if thou lovest Mercy, if thou lovest thy life, take it. So, with much ado, after a short prayer for the blessing of God upon it, he took it, and it wrought kindly with him. It caused him to purge, it caused him to sleep and rest quietly; it put him into a fine heat and breathing sweat, and did quite rid him of his gripes. So in a little time he got up, and walked about with a staff, and would go from room to room, and talk with Prudence, Piety, and Charity, of his distemper, and how he was healed.

A word of God
in the hand of
his faith.

So when the boy was healed, Christiana asked Mr Skill, saying, Sir, what will content you for your pains and care to and of my child? And he said, You must pay the Master of the College of Physicians, according to rules made in that case and provided, Heb. xiii. 11, 15.

Chr. But, sir, said she, what is this pill good for else?

Skill. It is a universal pill; it is good against all the diseases that pilgrims are incident to; and when it is well prepared, it will keep good time out of mind.

This pill a uni-
versal remedy.

Chr. Pray, sir, make me up twelve boxes of them; for if I can get these, I will never take other physic.

Skill. These pills are good to prevent diseases, as well as to cure when one is sick. Yea, I dare say it, and stand to it, that if a man will but use this physic as he should, it will make him live for ever, John vi. 50. But, good Christiana, thou must give these pills no other way but as I have prescribed; for, if you do, they will do no good. So he gave unto Christiana physic for herself, and her boys, and for Mercy; and bid Matthew take heed how he ate any more green plums; and kissed them, and went his way.

In a glass of
the tears of re-
pentance.

It was told you before, that Prudence bid the boys, that if at any time they would, they should ask her

some questions that might be profitable, and she would say something to them.

Matt. Then Matthew, who had been sick, asked her, *Why, for the most part, physic should be bitter to our palates?*

Prud. To show how unwelcome the word of God and the effects thereof are to a carnal heart.

Matt. Why does physic, if it does good, *purge and cause that we vomit?*

Prud. To show that the word, when it works effectually, cleanseth the heart and mind. For look, what the one doth to the body, the other doth to the soul.

Matt. What should we learn by seeing the flame of *our fire go upwards; and by seeing the beams and sweet influences of the sun strike downwards?*

Prud. By the going up of the fire we are taught to ascend to heaven by fervent and hot desires; and by the sun's sending his heat, beams, and sweet influences downwards, we are taught that the Saviour of the world, though high, reacheth down with his grace and love to us below.

Matt. Where have the clouds their water?

Prud. Out of the sea.

Matt. What may we learn from that?

Prud. That ministers should fetch their doctrine from God.

Matt. Why do they empty themselves upon the earth?

Prud. To show that ministers should give out what they know of God to the world.

Matt. Why is the rainbow caused by the sun?

Prud. To show that the covenant of God's grace is confirmed to us in Christ.

Matt. Why do the springs come from the sea to us through the earth?

Prud. To show that the grace of God comes to us through the body of Christ.

Matt. Why do some of the springs rise out of the tops of the hills?

Prud. To show that the Spirit of grace shall spring up in some that are great and mighty, as well as in many that are poor and low.

Matt. Why doth the fire fasten upon the candle-wick? Of the candle.

Prud. To show that unless grace doth kindle upon the heart, there will be no true light of life in us.

Matt. Why is the wick, and tallow, and all, spent to maintain the light of the candle?

Prud. To show that body, and soul, and all, should be at the service of, and spend themselves to maintain in good condition, that grace of God that is in us.

Matt. Why doth the pelican pierce her own breast with her bill? Of the pelican.

Prud. To nourish her young ones with her blood; and thereby to show that Christ the blessed so loveth his young, his people, as to save them from death by his blood (*l*).

Matt. What may one learn by hearing the cock crow? Of the cock.

Prud. Learn to remember Peter's sin, and Peter's repentance. The cock's crowing shows also that day is coming on: let then the crowing of the cock put in mind of that last and terrible day of judgment.

Now, about this time their month was out; wherefore they signified to those of the house that it was convenient for them to up and be going. Then The weak may sometimes call the strong to prayers. said Joseph to his mother, It is convenient that you forget not to send to the house of Mr Interpreter, to pray him to grant that Mr Great-

(*l*) *Emblems.*—Some of the emblems here spiritualized by Bunyan, receive a different turn in the poems of Montgomery:—

O, sun, what makes thy beams so bright?

—The word that said, 'Let there be light.'

Ye clouds, what bring ye in your train?

—God's embassies—storm, lightning, hail, or rain.

Ocean, what law thy chainless waves confined?

—That which in reason's limits holds thy mind.

Bow, in the cloud, what token does thou bear

—That justice still cries 'strike,' and mercy 'spare.'

heart should be sent unto us, that he may be our conductor the rest of the way. Good boy, said she, I had almost forgot. So she drew up a petition, and prayed Mr Watchful the porter to send it by some fit man to her good friend Mr Interpreter; who, when it was come, and he had seen the contents of the petition, said to the messenger, Go tell them that I will send him.

When the family where Christiana was saw that they had a purpose to go forward, they called the whole house together, to give thanks to their King for sending of them such profitable guests as these. Which done, they said to Christiana, And shall we not show thee something, according as our custom is to do to pilgrims, on which thou mayest meditate when thou art upon the way? So they took Christiana, her children, and Mercy, into the closet, and showed them one of the apples that Eve did eat of,

and that she also did give to her husband, and that for the eating of which they both were turned out of Paradise: and asked her what she thought that was. Then Christiana said, It is food or poison, I know not which. So they opened the matter to her, and she held up her hands and wondered, Gen. iii. 6; Rom. vii. 24.

Then they had her to a place, and showed her Jacob's ladder, Gen. xxviii. 12. Now at that time there were some angels ascending upon it. So Christiana looked, and looked, to see the angels go up; and so did the rest of the company. Then they were going into another place, to show them something else; but James said to his mother, Pray bid them stay here a little longer, for this is a curious sight. So they turned round, and stood feeding their eyes with this so pleasant prospect, John i. 51.

After this, they had them into a place where did hang up a golden anchor. So they bid Christiana take it down; for, said they, you shall have it with you, for it is of absolute necessity that you should, that you may lay hold of that

within the veil, and stand steadfast, in case you should meet with turbulent weather. So they were glad thereof, Heb. vi. 19.

Then they took them, and had them to the mount upon which Abraham our father had offered up Isaac his son, and showed them the altar the wood, the fire, and the knife; for they remain to be seen to this very day, Gen. xxii. 9.

Of Abraham offering up Isaac.

When they had seen it, they held up their hands and blessed themselves, and said, Oh, what a man for love to his Master, and for denial to himself, was Abraham!

After they had showed them all these things, Prudence took them into the dining-room, where stood a pair of excellent virginals (*m*); so she played upon them, and turned what she had showed them into this excellent song, saying:—

Prudence's virginals.

Eve's apple we have showed you
Of that be you aware;
You have seen Jacob's ladder too,
Upon which angels are.

An anchor you received have;
But let not these suffice,
Until with Abr'am you have gave
Your best a sacrifice.

Now, about this time, one knocked at the door; so the porter opened, and, behold, Mr Great-heart was there. But when he was come in, what joy was there! for it came now afresh again into their minds how but a while ago he had slain old Grim Bloody-man, the giant, and had delivered them from the lions.

Mr Great-heart comes again.

Then said Mr Great-heart to Christiana and to Mercy, My Lord has sent each of you a bottle of wine, and also some parched corn, together with a couple of pomegranates; he has also sent the boys some figs and raisins, to refresh you in your way.

He brings a token from his Lord with him.

(*m*) *Prudence's Virginals.*—This was a kind of harpsichord or stringed instrument.

Then they addressed themselves to their journey; and Prudence and Piety went along with them. When they came at the gate, Christiana asked the porter if any of

late went by? He said, No; only one, Robbery. some time since. who also told me that of late there had been a great robbery committed on the King's highway, as you go: but, he said, the thieves are taken, and will shortly be tried for their lives. Then Christiana and Mercy were afraid; but Matthew said, Mother, fear nothing, as long as Mr Great-heart is to go with us, and be our conductor.

Then said Christiana to the porter, Sir, I am much obliged to you for all the kindnesses that you have showed me since I came hither; and also for that you have been so loving and kind to my children. I know not how to gratify your kindness: wherefore, pray, as a token of my respects to you, accept of this small mite. So she put a

gold angel (n) in his hand; and he made her a low obeisance, and said, Let thy garments be always white, and let thy head want no ointment. Let Mercy live, and not die, and let not her works be few. And to the boys he said, Do you fly youthful lusts, and follow after godliness with them that are grave and wise; so shall you put gladness into your mother's heart, and obtain praise of all that are sober-minded. So they thanked the porter, and departed.

Now I saw in my dream, that they went forward until they were come to the brow of the hill, where Piety, bethinking herself, cried out, Alas! I have forgot what I intended to bestow upon Christiana, and her companions; I will go back and fetch it. So she ran and fetched it. While she was gone, Christiana thought she heard in a grove, a little way off on the right hand, a most curious, melodious note, with words much like these:

(n) *A Gold Angel*.—An old English gold coin, worth about half a sovereign, so called from the figure of the archangel Michael on one of its faces.

Through all my life thy favour is
 So frankly show'd to me.
 That in thy house for evermore
 My dwelling place shall be.

And, listening still, she thought she heard another answer it saying :

For why ? Thy Lord our God is good;
 His mercy is for ever sure;
 His truth at all times firmly stood,
 And shall from age to age endure.

So Christiana asked Prudence what it was that made these curious notes. They are, said she, our country birds (o); they sing these notes but seldom, except it be at the spring, when the flowers appear, and the sun shines warm; and then you may hear them all day long Song ii. 11, 12. I often, said she, go out to hear them; we also oftentimes keep them tame in our house. They are very fine company for us when we are melancholy; also they make the woods, and groves, and solitary places desirous to be in.

By this time Piety was come again; so she said to Christiana, Look here, I have brought thee a scheme of all those things that thou hast seen at our house, upon which thou mayest

Piety bestoweth something on them at parting.

(o) *The Country Birds*.—We give two different versions of their songs:—

'Tis God that taught the lark, from earth up-springing,
 To warble forth his matin strain;
 And the pure stream, in liquid gushes singing,
 Gladly to bless the thirsty plain;
 And from the laden bee, when homeward winging
 Its tuneful flight, doth not disdain
 To hear the song of praise.
 There's not a voice in nature, but is telling
 (If we will hear that voice aright),
 How much when human hearts with love are swelling,
 His blessed bosom hath delight
 In our rejoicing lays—
 His love, that never slumbers,
 Taught thee those tuneful numbers.

'Why bursts such melody from bush and tree,
 The overflowing of each songster's heart,
 So filling mine, that it can scarcely be
 Content to listen, but would take its part
 'Tis but one song I hear, where'er I rove,
 Though countless be the notes, that God is love.

look when thou findest thyself forgetful, and call those things again to remembrance for thy edification and comfort.

Now they began to go down the hill into the Valley of Humiliation (p). It was a steep hill,

P. 75. and the way was slippery; but they were careful, so they got down pretty well. When they were down in the valley, Piety said to Christiana, This is the place where Christian your husband met with the foul fiend Apollyon, and where they had that dreadful fight that they had: I know you cannot but have heard thereof. But be of good courage; as long as you have here Mr Great-heart to be your guide and conductor, we hope you will fare the better. So when these two had committed the pilgrims unto the conduct of their guide, he went forward, and they went after.

Great. Then said Mr Great-heart, We need not be so afraid of this valley; for here is nothing to hurt us, unless we procure it to ourselves. It is true, Christian did here meet with Apollyon, with whom he had also a sore

Mr Great-heart
at the valley of
Humiliation.

P. 76.

(p) *The Valley of Humiliation.*—‘The soul of a true Christian, writes Jonathan Edwards, ‘appeared like such a little white flower as we see in the spring of the year; low and humble on the ground, opening its bosom to receive the pleasant beams of the sun’s glory; rejoicing, as it were, in a calm rapture; diffusing around a sweet fragraney; standing peacefully and lovingly in the midst of other flowers round about; all, in like manner, opening their bosoms to drink in the light of the sun. There was no part of creature holiness that I had so great a sense of its loveliness, as humility, brokenness of heart, and poverty of spirit; and there was nothing that I so earnestly longed for. My heart panted after this, to be low before God as in the dust; that I might be nothing, and that God might be ALL, that I might become as a little child.’

‘The bird that soars on highest wing,
Builds on the ground her lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest—
In lark and nightingale we see
What honour bath humility.

The saint that wears heaven’s brightest crown,
In deepest adoration bends;
The weight of glory bows him down,
Then most, when most his soul ascends—
Nearest the throne itself, must be
The footstool of humility.

combat; but that fray was the fruit of those slips that he got in his going down the hill; for they that get slips there must look for combats here. And hence it is that this valley has got so hard a name. For the common people, when they hear that some frightful thing has befallen such a one in such a place, are of an opinion that that place is haunted with some foul fiend or evil spirit; when, alas! it is for the fruit of their doing that such things do befall them there.

This Valley of Humiliation is of itself as fruitful a place as any the crow flies over; and I am persuaded, if we could hit upon it, we might find somewhere hereabouts something that might give us an account why Christian was so hardly beset in this place.

The reason why Christian was so beset here.

Then James said to his mother, Lo, yonder stands a pillar, and it looks as if something was written thereon; let us go and see what it is. So they went, and found there written, Let Christian's slips before he came hither, and the battles that he met with in this place, be a warning to those that come after.

A pillar with an inscription on it.

Lo, said their guide, did not I tell you that there was something hereabouts that would give intimation of the reason why Christian was so hard beset in this place? Then, turning himself to Christiana, he said, No disparagement to Christian, more than to many others whose hap and lot it was. For it is easier going up than down this hill: and that can be said but of few hills in all these parts of the world. But we will leave the good man, he is at rest; he also had a brave victory over his enemy: let Him grant that dwelleth above, that we fare no worse, when we come to be tried, than he. But we will come again to this Valley of Humiliation. It is the best and most fruitful piece of ground in all these parts. It is fat ground; and, as you see, consisteth much in meadows; and if a man was to come here in summer-time, as we do now, if he knew not anything before thereof, and if he also delighted himself in the sight of his eyes, he

This valley a brave place.

might see that that would be delightful to him. Behold how green this valley is; also how beautified with

Men thrive in the Valley of Humiliation. lilies, Song. ii. 1. I have also known many labouring men that have got good estates in this Valley of Humiliation (for

'God resisteth the proud, but gives more, more grace to the humble,' James iv. 6, 1 Pet. v. 5); for indeed it is a very fruitful soil, and doth bring forth by handfuls. Some also have wished that the next way to their Father's house were here, that they might be troubled no more with either hills or mountains to go over: but the way is the way, and there is an end.

Now, as they were going along, and talking, they espied a boy feeding his father's sheep. The boy was in very mean clothes, but of a very fresh and well-favoured countenance; and as he sat by himself, he sang. Hark, said Mr Great-heart, to what the shepherd's boy saith; so they hearkened, and he said:

He that is down needs fear no fall;

He that is low, no pride:

He that is humble, ever shall

Have God to be his guide.

I am content with what I have,

Little be it, or much;

And, Lord, contentment still I crave,

Because thou savest such.

Fulness to such a burden is,

That go on pilgrimage;

Here little, and hereafter bliss,

Is best from age to age.

Then said the guide, Do you hear him? I will dare to say that this boy lives a merrier life, and wears more of that herb called heart's-ease in his bosom, than he that is clad in silk and velvet. But we will proceed in our discourse.

In this valley our Lord formerly had his country house. He loved much to be here; he

• Christ, when in the flesh, had his country house in the Valley of Humiliation.

loved also to walk these meadows, for he found the air was pleasant. Besides, here a man shall be free from the noise, and from the hurryings of this life. All states

are full of noise and confusion, only the Valley of Humiliation is that empty and solitary place. Here a man shall not be so let and hindered in his contemplation as in other places he is apt to be. This is a valley that nobody walks in but those that love a pilgrim's life. And though Christian had the hard hap to meet here with Apollyon, and to enter with him a brisk encounter, yet I must tell you, that in former times men have met with angels here, have found pearls here, and have in this place found the words of life, Hos. xii. 4, 5.

Did I say our Lord had here in former days his country house, and that he loved here to walk? I will add, in this place, and to the people that live and trace these grounds, he has left a yearly revenue, to be faithfully paid them at certain seasons, for their maintenance by the way, and for their further encouragement to go on in their pilgrimage, Matt. xi. 29.

Sam. Now, as they went on, Samuel said to Mr Great-heart, Sir, I perceive that in this valley my father and Apollyon had their battle; but whereabout was the fight? for I perceive this valley is large.

Great. Your father had that battle with Apollyon at a place yonder before us, in a narrow pas-
 sage, just beyond Forgetful Green. And indeed, that place is the most dangerous place in all these parts; for if at any time the pilgrims meet with any brunt, it is when they forget what favours they have received, and how unworthy they are of them. This is the place, also, where others have been hard put to it. But more of the place when we are come to it; for I persuade myself, that to this day there remains either some sign of the battle, or some monument to testify that such a battle there was fought.

Mer. Then said Mercy, I think I am as well in this valley as I have been anywhere else in all our journey. The place, methinks, suits with my spirit. I love to be in such places where there is no rattling with coaches, nor rumbling with wheels. Methinks here one may, without much molestation, be

Forgetful
Green.

Humility a
sweet grace.

thinking what he is, whence he came, what he has done, and to what the King has called him. Here one may think, and break at heart, and melt in one's spirit, until one's eyes become 'like the fish-pools in Heshbon,' Song vii. 4. They that go rightly through this 'Valley of Baca, make it a well; the rain' that God sends down from heaven upon them that are here 'also filleth the pools,' Ps. lxxxiv. 6, 7. This valley is that from whence also the King will give to his their vineyards (Hos. ii. 15); and they that go through it shall sing, as Christian did, for all he met with Apollyon.

Great. It is true, said their guide. I have gone through this valley many a time, and never was better than when here. I have also been a conductor to several pilgrims, and they have confessed the same. 'To this man will I look,' saith the King, 'even to him that is poor and of a contrite spirit, and trembleth at my word,' Isa. lxvi. 2.

Now they were come to the place where the aforementioned battle was fought. Then said the guide to Christiana, her children, and Mercy, This is the place; on this ground Christian stood, and up there came Apollyon against him. And look, did I not tell you? here is some of your husband's blood upon these stones to this day! Behold, also, how here and there are yet to be seen upon the place some of the shivers of Apollyon's broken darts. See also how they did beat the ground with their feet as they fought, to make good their places against each other; how, also, with their by-blows, they did split the very stones in pieces. Verily, Christian did here play the man, and showed himself as stout as could, had he been here, even Hercules himself. When Apollyon was beat, he made his retreat to the next valley, that is called the Valley of the Shadow of Death, unto which we shall come anon.

Lo, yonder also stands a monument, on which is A monument of the battle, engraven this battle, and Christian's victory, to his fame throughout all ages. So, because it stood just on the wayside before them, they

The place where Christian and the fiend did fight. Some signs of the battle remain.

stepped to it, and read the writing, which, word for word, was this:

Hard by here was a battle fought,
Most strange, and yet most true:
Christian and Apollyon sought
Each other to subdue.
The man so bravely played the man,
He made the fiend to fly;
Of which a monument I stand,
The same to testify.

A monument
of Christian's
victory.

When they had passed by this place, they came upon the borders of the Shadow of Death (g); and this valley was longer than the other; a place, also, most strangely haunted with evil things, as many are able to testify: but these women and children went the better through it, because they had daylight, and because Mr Great-heart was their conductor.

When they were entered upon this valley, they thought that they heard a groaning, as of dead men—a very great groaning. They thought, also, Groanings heard. that they did hear words of lamentation, spoken as of some in extreme torment. These things made the boys to quake, the women also looked pale and wan; but their guide bid them be of good comfort.

So they went on a little further, and they thought that they felt the ground begin to shake The ground shakes. under them, as if some hollow place was there; they heard also a kind of hissing, as of serpents, but nothing as yet appeared. Then said the boys, Are we not yet at the end of this doleful place? But the guide also bid them be of good courage, and look well to their feet, lest haply, said he, you be taken in some snare.

Now James began to be sick, but I think the cause thereof was fear; so his mother gave him James sick with fear. some of that glass of spirits that she had

(g) *The Valley of the Shadow of Death.*—We cannot assign a definite meaning to the individual sights and sounds of this valley. They are designed, *as a whole*, to describe the inner spiritual conflicts of believers; and how, in answer to faith and prayer, they may all be removed.

given her at the Interpreter's house, and three of the pills that Mr Skill had prepared; and the boy began to revive. Thus they went on, till they came to about the middle of the valley; and then Christiana said,

The fiend
appears.

Methinks I see something yonder upon the road before us; a thing of such a shape, such as I have not seen. Then said Joseph, Mother, what is it? An ugly thing, child, an ugly thing, said

The pilgrims
are afraid.

she. But, mother, what is it like? said he. It is like I cannot tell what, said she. And now it was but a little way off. Then said she, It is nigh.

Well, well, said Mr Great-heart, let them that are Great-heart en- most afraid, keep close to me. So the
courage them. fiend came on, and the conductor met it; but when it was just come to him, it vanished to all their sights. Then remembered they what had been said some time ago, ' Resist the devil, and he will flee from you,' James iv. 7.

They went therefore on, as being a little refreshed; but they had not gone far, before Mercy, looking behind
A lion. her, saw, as she thought, something most like a lion, and it came a great padding pace after; and it had a hollow voice of roaring; and at every roar that it gave, it made all the valley echo, and their hearts to ache, save the heart of him that was their guide. So it came up; and Mr Great-heart went behind, and put the pilgrims all before him. The lion also came on apace, and Mr Great-heart addressed himself to give him battle. But when he saw that it was determined that resistance should be made, he also drew back and came no further, 1 Pet. v. 8, 9.

Then they went on again, and their conductor did go

A pit and
darkness.

before them, till they came at a place where was cast up a pit the whole breadth of the way; and before they could be prepared to go over that, a great mist and darkness fell upon them, so that they could not see. Then said the pilgrims, Alas! now what shall we do? But their guide made answer, Fear not; stand still, and see what an end will be put to this

also. So they stayed there, because their path was marred. They then also thought that they did hear more apparently the noise and rushing of the enemies; the fire, also, and the smoke of the pit, was much easier to be discerned (r). Then said Christiana ^{Christiana now knows what her husband felt.} to Mercy, Now I see what my poor husband went through. I have heard much of this place, but I never was here before now. Poor man! he went here all alone in the night; he had night almost quite through the way; also, these fiends were busy about him, as if they would have torn him in pieces. Many have spoken of it, but none can tell what the Valley of the Shadow of Death should mean, until they come in it themselves. 'The heart knoweth its own bitterness; and a stranger doth not intermeddle with its joy,' Prov. xiv. 10. To be here is a fearful thing.

Great. This is like doing business in great waters, or like going down into the deep; this is like ^{Great-heart's} being in the heart of the sea, and like ^{reply.} going down to the bottoms of the mountains; now it seems as if the earth, with its bars, were about us for ever. But 'let them that walk in darkness, and have no light, trust in the name of the Lord, and stay upon their God,' Isa. i. 10. For my part, as I have told you already, I have gone often through this valley, and

(r) *The terrors of the Valley.*—

'As oft with worn and weary feet,
We tread earth's rugged valley o'er,
The thought, how comforting, how sweet,
Christ trod the weary path before.
Our wants and weaknesses he knows,
From life's first dawning to its close.

'If Satan tempt the heart to stray,
And whisper evil things within,
So did he in the desert way
Assail our Lord with thoughts of sin,
When worn and in a feeble hour,
The tempter came with all his power.

Just such as I this earth he trod
With every human ill but sin,
And though, indeed, the very God
As I am now, so He has been.
My God, my Saviour look on me
With pity, love, and sympathy.'

have been much harder put to it than now I am, and yet you see I am alive. I would not boast, for that I am not mine own saviour; but I trust we shall have a good deliverance. Come, let us pray for light to Him that can lighten our darkness, and that can rebuke, not only these, but all the satans in hell.

So they cried and prayed, and God sent light and deliverance; for there was now no let in their way, no, not there where but now they were stopped with a pit. Yet they were not got through the valley; so they went on still, and, behold, great stinks and loathsome smells, to the great annoyance of them.

Then said Mercy to Christiana, There is not such pleasant being here as at the gate, or at the Interpreter's, or at the house where we lay last.

Oh, but, said one of the boys, it is not so bad to go through here as it is to abide here always; and for one of the boys aught I know, one reason why we must go ^{reply.} this way to the house prepared for us, is, that our home might be made the sweeter to us.

Well said, Samuel, quoth the guide; thou hast now spoken like a man. Why, if ever I get out here again said the boy, I think I shall prize light and good way better than ever I did in all my life. Then said the guide, We shall be out by-and-by.

So on they went, and Joseph said, Cannot we see to the end of this valley as yet? Then said the guide, Look to your feet, for we shall presently be among the snares. So they looked to their feet, and went on; but they were troubled much with the snares. Now, when they were come among the snares, they espied a man

cast into the ditch on the left hand, with his flesh all rent and torn. Then said the guide, That is one Heedless that was a-going this way: he has lain there a great while. There was one Take-heed with him when he was taken and slain, but he escaped their hands. You cannot imagine how many are killed hereabout; and yet men are so foolishly venturous as to set out lightly on pil-

Heedless is
slain, and Take-
heed preserved

grimace, and to come without a guide(s). Poor Christian! it was a wonder that he here escaped. But he was beloved of his God: also, he had a good heart of his own, or else he could never have done it.

Now they drew towards the end of the way; and just where Christian had seen the cave when he went by, out thence came forth Maul (t), a giant. This Maul did use to spoil young pilgrims with sophistry; and he called Great-heart by his name, and said unto him, How many times have you been forbidden to do these things? Then said Mr Great-heart, What things? What things! quoth the

Maul a giant.

He quarrels with Mr Great-heart.

(s) *Headless is slain.*—'Let us beware,' says Hamilton, 'of the first wrong deviation of thought and feeling, however minute the degree; fearful may be the after deviations. The voyager enters a current which seems propitious. There is no apparent diversion from his course, his bark speeds well, his oar does not toil, nor his sail strain. In his confidence all promises success. But while he examines, scarcely does it seem that he has advanced. Much again and again reminds him of what he has noticed just before. A strange familiarity impresses his sense, still current flows into current, while onward and buoyant is his track. Soon he feels an unnatural vibration. Where he glided he now whirls along. The truth seizes upon him—he is sweeping a whirlpool. Long since he has entered the verge of a maelstrom, and he is now the sport of its gyrations; no power is left his helm or mast; he is the trembling, unresisting prey. He hears the roar, he is drawn into the suck of the vortex; not only the circle lessens, the very surface slopes. The central funnel and abyss, dark-heaving, smooth, vitreous, yawns. The mariner shrieks, the skiff is swallowed up where the waters only separate to close, where the outermost attraction was but the minister to the famine of this devouring maw.'

(t) *Giant Maul.*—This giant represents the sceptic or infidel, for he 'did use to spoil young pilgrims with sophistry.' The combat of Great-heart with him is the controversy between them. We must not allegorize the battle too minutely; but the difficulty which Great-heart has in winning the victory, his being brought down on one knee at the first blow, and the rest they both required, with the prayers of the champion, are all meant to describe how hard it is for a defender of the faith to hold his own, and save those he teaches and leads from being injured by a cunning and audacious sceptic. There are infidels whose names are unhappily too well known; and every town almost has its local giant.

giant; you know what things; but I will put an end to your trade. But pray, said Mr Great-heart, before we fall to it, let us understand wherefore we must fight. (Now the women and children stood trembling, and knew not what to do.) Quoth the giant; you rob the country, and rob it with the worst of thefts. These are but generals, said Mr Great-heart; come to particulars, man.

Then said the giant, Thou practisest the craft of a kidnapper; thou gatherest up women and children, and carriest them into a strange country, to the weakening of my master's kingdom. But now Great-heart replied, I am a servant of the God of heaven; my business is to persuade sinners to repentance. I am commanded

God's ministers counted as kidnappers.
The giant and Mr Great-heart must fight

to do my endeavour to turn men, women, and children 'from darkness to light, and from the power of Satan unto God;' and if this be indeed the ground of thy quarrel, let us fall to it as soon as thou wilt.

Then the giant came up, and Mr Great-heart went to meet him; and as he went, he drew his sword; but the giant had a club. So without more ado, they fell to it, and at the first blow the giant struck Mr Great-heart down upon one of his knees. With that the women and children cried out. So Mr Great-heart, recovering himself, laid about him in full lusty manner, and gave the giant a wound in the arm.

Thus he fought for the space of an hour, to that height of heat, that the breath came out of the giant's nostrils as the heat doth out of a boiling caldron.

Then they sat down to rest them, but Mr Great-heart betook himself to prayer; also the women and children did nothing but sigh and cry all the time that the battle did last.

When they had rested them and taken breath, they both fell to it again; and Mr Great-heart, with a full blow, fetched the giant down to the ground. Nay, hold, and let me recover

Weak folks pray do sometimes help strong folk's cries.
The giant struck down.

quoth he. So Mr Great-heart fairly let him get up. So to it they went again, and the giant missed but little of all-to-breaking Mr Great-heart's skull with his club.

Mr Great-heart seeing that, runs to him in the full heat of his spirit, and pierceth him under the fifth rib. With that the giant began to faint, and could hold up his club no longer. Then Mr Great-heart seconded his blow, and smote the head of the giant from his shoulders. Then the women and children rejoiced, and Mr Great-heart also praised God for the deliverance he had wrought.

He is slain,
and his head
disposed of.

When this was done, they amongst them erected a pillar, and fastened the giant's head thereon, and wrote under it, in letters that passengers might read :

He that did wear this head was one
That pilgrims did misuse;
He stopped their way, he spared none,
But did them all abuse:
Until that I, Great-heart, arose,
The pilgrims' guide to be;
Until that I did him oppose
That was their enemy.

Now I saw that they went on to the ascent that was a little way off cast up to be a prospect for pilgrims (that was the place from whence Christian had the first sight of Faithful his brother). Wherefore here they sat down and rested; they also here did eat and drink, and make merry, for that they had gotten deliverance from this so dangerous an enemy. As they sat thus and did eat, Christiana asked the guide if he had caught no hurt in the battle? Then said Mr Great-heart, No, save a little on my flesh; yet that also shall be so far from being to my detriment, that it is at present a proof of my love to my Master and you; and shall be a means, by grace, to increase my reward at last, 2 Cor. iv.

P. 89.

Chr. But was you not afraid, good sir, when you saw him come out with his club?

Discourse of
The fight.

Great. It is my duty, said he, to mistrust my own

ability, that I may have reliance on Him that is stronger than all.

Chr. But what did you think when he fetched you down to the ground at the first blow?

Great. Why, I thought, quoth he, that so my Master himself was served, and yet he it was that conquered at the last.

Matt. When you all have thought what you please, I think God has been wonderful good unto us, both in bringing us out of this valley and in delivering us out of the hand of this enemy; for my part, I see no reason why we should distrust our God any more, since he has now, and in such a place as this, given us such testimony of his love as this.

Then they got up and went forward. Now a little before them stood an oak; and under it, when they came to it, they found an old pilgrim fast asleep (u). They knew that he was a pilgrim by his clothes, and his staff, and his girdle.

So the guide, Mr Great-heart, awaked him; and the old gentleman, as he lifted up his eyes, cried out, What's the matter? Who are you? and what is your business here?

Great. Come, man, be not so hot; here are none but friends. Yet the old man gets up, and stands upon his guard, and will know of them what they were. Then said the guide, My name is Great-heart: I am the guide of these pilgrims, which are going to the Celestial Country.

(u) *Old Honest.*—The biographer of Scott, the commentator, says of him, 'Determination of mind in serving God formed the basis of his character, and gave strength and firmness to every other part of it. From the time he began in earnest to investigate the doctrines of the Bible for himself, he not only admitted them as true in proportion as he discovered them to be such, but acted upon them, governed his temper and conduct by them, fearlessly professed them before men, and cheerfully suffered whatever reproach or difficulties they might occasion. No one could even mistake him. He always avowed what he conscientiously believed to be true. whatever others, even his nearest connections, might

Hon. Then said Mr Honest, I cry you mercy. I feared that you had been of the company of those that some time ago did rob Little-faith of his money; but now I look better about me, I perceive you are honest people.

*Talk between
Great-heart and
he.*

Great. Why, what would or could you have done, to have helped yourself, if we indeed had been of that company?

Hon. Done! why, I would have fought as long as breath had been in me; and had I so done, I am sure you could never have given me the worst on it; for a Christian can never be overcome, unless he should yield of himself.

Great. Well said, father Honest, quoth the guide; for by this I know thou art a cock of the right kind, for thou hast said the truth.

Hon. And by this, also, I know that thou knowest what true pilgrimage is; for all others do think that we are the easiest overcome of any.

Great. Well, now we are so happily met, pray let me crave your name, and the name of the place you came from.

Hon. My name I cannot: but I came from town of Stupidity; it lieth about four degrees beyond the city of Destruction.

*Whence Mr
Honest came.*

Great. Oh! are you that countryman? Then I deem I have half a guess of you: your name is old Honesty, is it not?

Hon. So the old gentleman blushed, and said, Not Honesty in the abstract: but Honest is my name, and I wish that my nature shall agree to what I am called. But, sir, said the old gentleman, how could you guess that I am such a man, since I came from such a place?

Great. I had heard of you before, by my Master; for he knows all things that are done on the earth: but I have often wondered that any should come from your place, for your town is worse than is the City of Destruction itself.

*Stupidified ones
are worse than
those merely
carnal.*

think. Timidity, reserve, subterfuge, concealment, ambiguity, were not his faults. As he advanced in life his over-confidence was almost entirely subdued, while his sterling honesty and determination remained unimpaired.'

Hon. Yes : we lie more off from the sun, and so are more cold and senseless; but was a man in a mountain of ice, yet if the Sun of Righteousness will arise upon him, his frozen heart shall feel a thaw; and thus it has been with me.

Great. I believe it, father Honest, I believe it; for I know the thing is true.

Then the old gentleman saluted all the pilgrims with a holy kiss of charity, and asked them of their names, and how they had fared since they set out on their pilgrimage.

Chr. Then said Christiana, My name, I suppose, you have heard of : good Christian was my husband and these four were his children. But can you think how the old gentleman was taken, when she told him who she was ! He skipped, he smiled and blessed them with a thousand good wishes, saying :

Hon. I have heard much of your husband, and of his travels and wars, which he underwent in his days. Be it spoken to your comfort, the name of your husband rings over all these parts of the world; his faith, his courage, his enduring, and his sincerity under all, has made his name famous.

Then he turned him to the boys and asked of them their names, which they told him. And then said he unto them: Matthew, be thou like Matthew the publican, not in vice, but in virtue, Matt. x. 3. Samuel, said he, be thou like Samuel the prophet, a man of faith and prayer, Ps. xcix. 6. Joseph, said he, be thou like Joseph in Potiphar's house, chaste, and one that flies from temptation, Gen. xxxix. And James, be thou like James the just, and like James the brother of our Lord, Acts i. 13, 14. Then they told him of Mercy, and how she had left her own town and her kindred to come along with Christiana and with her sons. At that the old honest man said, Mercy is thy name? by mercy shalt thou be sustained, and carried through all those difficulties

He also talks
with the boys.

Old Mr Hon-
est's blessing
on them.

He blesseth
Mercy.

that shall assault thee in thy way, till thou shalt come thither where thou shalt look the fountain of Mercy in the face with comfort.

All this while the guide, Mr Great-heart, was very much pleased, and smiled upon his companion.

Now, as they walked along together, the guide asked the old gentleman if he did not know one Mr Fearing (*v*) that came on pilgrimage out of his parts.

Talk of one
Fearing.

Hon. Yes, very well, said he. He was a man that had the root of the matter in him; but he was one of the most troublesome pilgrims that ever I met with in all my days.

Great. I perceive you knew him; for you have given a very right character of him.

Hon. Knew him! I was a great companion of his;

(*v*) *Fearing.*—‘I want,’ says Spurgeon, ‘to say one or two things to Little-Faiths. These saints of God, who are called bruised reeds and smoking flax, are just as safe as those who are mighty for their Master, and great in strength. First of all, the little saint is just as much God’s elect as the great saint. When God chose His people, He chose them all at once and altogether; and he elected one just as much as the other; and so Mr Fearing and Mr Despondency are just as much elected as Great-heart or old Father Honest. Again, the little ones are redeemed equally with the great ones; the feeble saints cost Christ as much suffering as the great ones. The tiniest child of God could not have been purchased with less than Jesus’ precious blood; and the greatest child of God did not cost Him more. Recollect again, you are just as much a child of God as the greatest saint. Some of you have four or six children. There is one child of yours, perhaps, who is very tall and handsome, and has moreover gifts of mind; and you have another, the smallest of the family perhaps, who has but little intellect. Yet both are alike your children; and so you may have little learning, &c., but you are as much the children of God as those who have grown to the stature of men in Christ Jesus. Then remember that you are just as much justified as any other child of God.

‘Jesus thy blood and righteousness,
My beauty is, ay glorious dress.’

I want no other garments. The boldest child of God wants no more, and I, who am less than the least of all saints, can be content with no less; and I shall have no less. O, Ready-to-Halt, thou art as much justified as Paul, Peter, or the loftiest saint.’

I was with him most an end: when he first began to think of what would come upon us hereafter, I was with him.

Great. I was his guide from my Master's house to the gates of the Celestial City.

Hon. Then you knew him to be a troublesome one.

Great. I did so; but I could very well bear it; for men of my calling are oftentimes intrusted with the conduct of such as he was.

Hon. Well, then, pray let us hear a little of him, and how he managed himself under your conduct.

Great. Why, he was always afraid that he should come short of whither he had a desire to go. Everything frightened him that he heard anybody speak of, that had but the least appearance of opposition in it. I hear that he lay roaring at the Slough of Despond for above a month together; nor

durst he, for all he saw several go over before him, venture, though they, many of them, offered to lend him their hand. He would not go back again neither. The Celestial City, he said, he should die if he came not to it; and yet was dejected at every difficulty, and stumbled at every straw that anybody cast in his way. Well, after he had lain at the Slough of Despond a great while, as I have told you, one sunshine morning, I do not know how, he ventured, and so got over; but when he was over, he would scarce believe it. He had, I think, a Slough of Despond in his mind, a slough that he carried everywhere with him, or else he could never have been as he was. So he came up to the gate, you know what I mean, that stands at the head of this

His behaviour
at the gate. way, and there also he stood a good while, before he would adventure to knock.

When the gate was opened, he would give back, and give place to others, and say that he was not worthy. For, for all he got before some to the gate, yet many of them went in before him. There the poor man would stand shaking and shrinking; I dare say it would have pitted one's heart to have seen him. Nor would he go

Mr Fearing's
troublesome
pilgrimage.

His behaviour
at the Slough
of Despond.

back again. At last he took the hammer that hanged on the gate in his hand, and gave a small rap or two; then one opened to him, but he shrank back as before. He that opened stepped out after him, and said, Thou trembling one, what wantest thou? With that he fell down to the ground. He that spoke to him wondered to see him so faint; so he said to him, Peace be to thee; up, for I have set open the door to thee; come in, for thou art blessed. With that he got up, and went in trembling; and when he was in, he was ashamed to show his face. Well, after he had been entertained there a while, as you know how the manner is, he was bid go on his way, and also told the way he should take. So he came till he came to our house. But as he behaved himself at the gate, so he did at my master the Interpreter's door.

His behaviour
at the Interpreter's door.

He lay thereabout in the cold a good while, before he would adventure to call; yet he would not go back,—and the nights were long and cold then. Nay, he had a note of necessity in his bosom to my Master to receive him and grant him the comfort of his house, and also to allow him a stout and valiant conductor, because he was himself so chicken-hearted a man; and yet, for all that, he was afraid to call at the door. So he lay up and down thereabouts, till, poor man, he was almost starved; yea, so great was his dejection, that though he saw several others, for knocking, get in, yet he was afraid to venture. At last, I think, I looked out of the window, and perceiving a man to be up and down about the door, I went out to him, and asked what he was. But, poor man, the water stood in his eyes; so I perceived what he wanted. I went therefore in, and told it in the house, and we showed the thing to our Lord; so he sent me out again, to entreat him to come in; but I dare say, I had hard work to do

it. At last he came in; and I will say that for my Lord, he carried it wonderful lovingly to him. There were but few good bits at the table, but some of it was laid upon his trencher. Then he presented the note; and my Lord looked there-

How he
was entertained
there.

on, and said his desire should be granted. So, when he had been there a good while, he seemed to get some heart, and to be a little more comfortable. For my Master, you must know, is one of very tender

He is a little encouraged at the Interpreter's house. bowels, especially to them that are afraid: wherefore he carried it so toward him as might tend most to his encouragement.

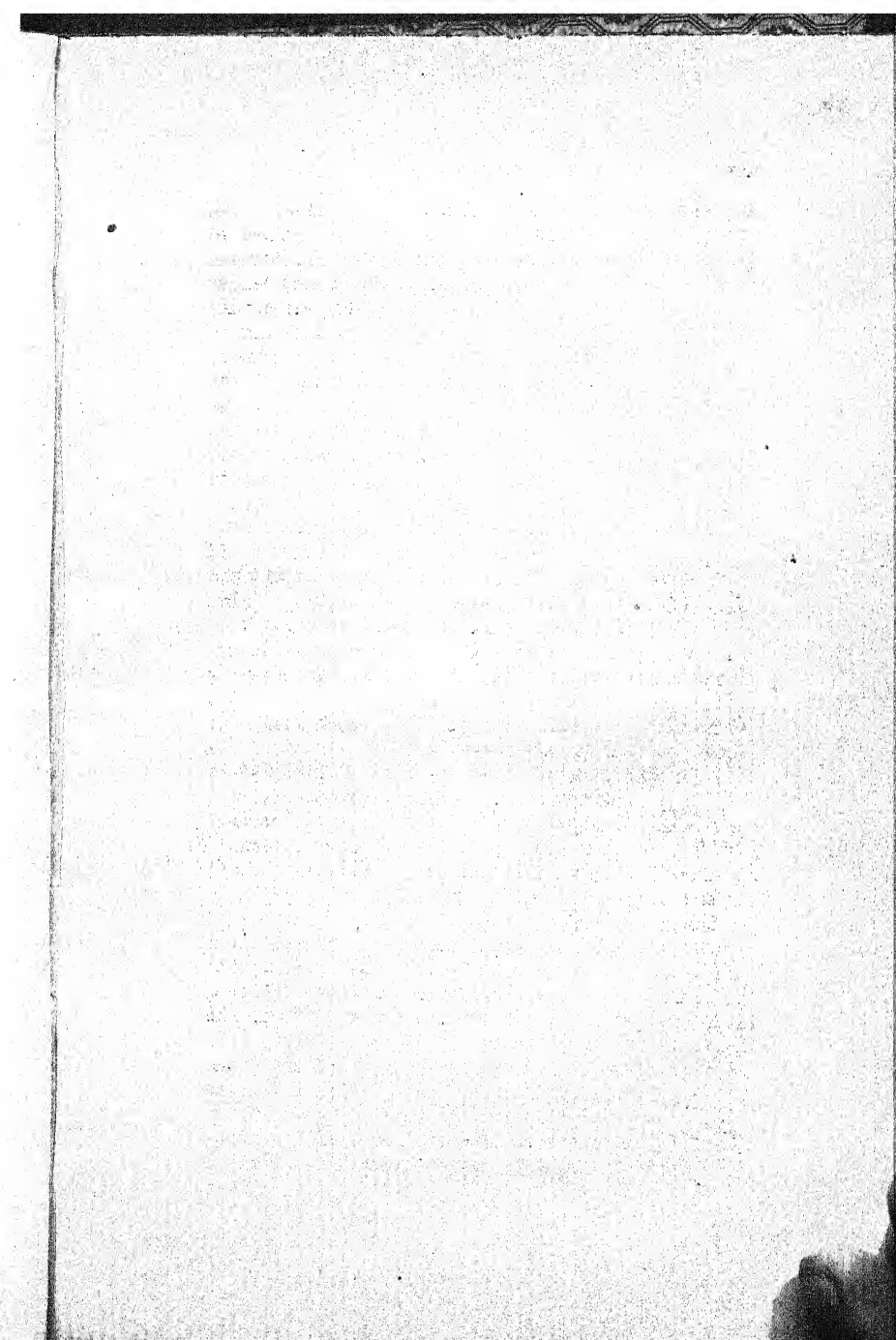
Well, when he had had a sight of the things of the place, and was ready to take his journey to go to the city, my Lord, as he did to Christian before, gave him a bottle of spirits, and some comfortable things to eat. Thus we set forward, and I went before him; but the man was but of few words, only he would sigh aloud.

When we were come to where the three fellows were hanged, he said he doubted that that would be his end also. Only he seemed glad when he saw the Cross and the Sepulchre. There, I confess, he desired to stay a little to look, and he seemed for a while after to be a little cheery. When he came at the Hill Difficulty, he made no stick at that, nor did he much fear the lions: for you must know that his trouble was not about such things as those; his fear was about his acceptance at last.

He was greatly afraid when he saw the gibbet; cheery when he saw the Cross. I got him in at the house Beautiful, I think before he was willing. Also, when he was in, I brought him acquainted with the damsels that were of the place; but he was ashamed to make himself much for company. He desired much to be alone; yet he always loved good talk, and often would get behind the screen to hear it. He also loved much to see ancient things, and to be pondering them in his mind. He told me afterwards that he loved to be in those two houses from which he came last, to wit, at the gate, and that of the Interpreter, but that he durst not be so bold to ask.

Is dumpyish at the house Beautiful. When he went also from the house Beautiful, down the hill, into the Valley of Humiliation, he went down as well as ever I saw man in my life; for he cared not how mean he was, so he might be happy at last. Yea, I think

He went down into, and was very pleasant in the Valley of Humiliation





Mr. Fearing in the Valley of Humiliation.—[P. P., p. 321.]

there was a kind of sympathy betwixt that valley and him; for I never saw him better in all his pilgrimage than when he was in that valley.

Here he would lie down, embrace the ground, and kiss the very flowers that grew in this valley, Lam. iii. 27-29. He would now be up every morning by break of day, tracing and walking to and fro in this valley.

But when he was come to the entrance of the Valley of the Shadow of Death, I thought I should have lost my man: not for that he had any inclination to go back,—that he always abhorred; but he was ready to die for fear. Oh, the hobgoblins will have me! the hobgoblins will have me! cried he; and I could not beat him out on it. He made such a noise and such an outcry here, that, had they but heard him, it was enough to encourage them to come and fall upon us.

Much perplexed in the Valley of the Shadow of Death.

But this I took very great notice of, that this valley was as quiet when he went through it as I knew it before or since. I suppose those enemies here had now a special check from our Lord, and a command not to meddle until Mr Fearing was passed over it.

It would be too tedious to tell you of all: we will, therefore, only mention a passage or two more. When he was come at Vanity Fair, I thought he would have fought with all the men in the fair. I feared there we should both have been knocked on the head, so hot was he against their fooleries. Upon the Enchanted Ground he was also very wakeful. But when he was come at the river where was no bridge, there again he was in a heavy case. Now, now, he said, he should be drowned for ever, and so never see that face with comfort that he had come so many miles to behold.

His behaviour at Vanity Fair.

And here, also, I took notice of what was very remarkable;—the water of that river was lower at this time than ever I saw it in all my life. So he went over at last, not much above wet-shod. When he was going up to the gate, Mr Great-heart began to take his leave of him, and to wish him

His boldness at last.

a good reception above. So he said, I shall, I shall. Then parted we asunder, and I saw him no more (*w*).

Hon. Then, it seems, he was well at last ?

Great. Yes, yes; I never had doubt about him. He was a man of a choice spirit, only he was always kept very low, and that made his life so burdensome to himself, and so troublesome to others, Ps. lxxxviii. He was, above many, tender of sin. He was so afraid of doing injuries to others, that he often would deny himself of that which was lawful, because he would not offend, Rom. xiv. 21; 1 Cor. viii. 13.

Hon. But what should be the reason that such a good man should be all his days so much in the dark ?

Great. There are two sorts of reasons for it. One is, the wise God will have it so: some must pipe, and some must weep, Matt. xi. 16, 17. Now Mr Fearing was one that played upon this bass. He and his fellows sound the sack-but, whose notes are more doleful than the notes of other music are; though, indeed, some say the bass is the ground of music. And, for my part, I care not at all for that professor that begins not in heaviness of mind. The first string that the musician usually touches is the bass, when he intends to put all in tune. God also plays upon this string first, when he sets the soul in tune for himself. Only here was the imperfection of Mr Fearing,—he could play upon no other music but this, till towards his latter end.

I make bold to talk thus metaphorically, for the ripening of the wits of young readers ; and because in the Book of Revelation the saved are compared to a company of musicians that play upon their trumpets and harps, and sing their songs before the throne, Rev. v. 8, 9; xiv. 2, 3.

(*w*) *Fearing's Death.*—The water of that river was lower at this time than ever I saw it in all my life. A painter of Edinburgh, of our acquaintance, of great piety, was much disturbed by fears of death. Having finished a portrait one day, he complained of fatigue, and lay down on his bed to rest himself a little while. A medical friend coming to see him shortly afterwards, found him sleeping the sleep of death. 'So gives He his beloved sleep.'

Hon. He was a very zealous man, as one may see by what relation you have given of him. Difficulties, lions, or Vanity Fair, he feared not at all; it was only sin, death, and hell, that was to him a terror, because he had some doubts about his interest in that celestial country.

Great. You say right; those were the things that were his troublers: and they, as you have well observed, arose from the weakness of his mind thereabout, not from weakness of spirit as to the practical part of a pilgrim's life. I dare believe that, as the proverb is, he could have bit a fire-brand, had it stood in his way; but the things with which he was oppressed no man ever yet could shake off with ease.

A close about him.

Chr. Then said Christiana, This relation of Mr Fear-
ing has done me good. I thought nobody had been like me. But I see there was some semblance betwixt this good man and I; only we differed in two things: his troubles were so great, that they brake out; but mine I kept within. His, also, lay so hard upon him, they made him that he could not knock at the houses provided for entertainment; but my trouble was always such as made me knock the louder.

Christiana's sentence.

Mer. If I might also speak my heart, I must say that something of him has also dwelt in me. For I have ever been more afraid of the lake, and the loss of a place in Paradise, than I have been of the loss of other things. Oh, thought I, may I have the happiness to have a habitation there! It is enough, though I part with all the world to win it.

Mercy's sentence.

Matt. Then said Matthew, Fear was one thing that made me think that I was far from having that within me that accompanies salvation. But if it was so with such a good man as he, why may it not also go well with me?

Matthew's sentence.

James. No fears, no grace, said James. Though there is not always grace where there is the fear of hell, yet to be sure there is no grace where there is no fear of God.

James's sentence.

Great. Well said, James, thou hast hit the mark. For the fear of God is the beginning of wisdom; and, o be

sure, they that want the beginning have neither middle nor end. But we will here conclude our discourse of Mr Fearing, after we have sent after him this farewell:

Well, Mr Fearing, thou didst fear
Thy God, and wast afraid
Of doing anything, while here,
That would have thee betray'd.

Their farewell
about him.

And didst thou fear the lake and pit?
Would others did so too?
For, as for them that want thy wit,
They do themselves undo.

Now I saw that they still went on in their talk. For after Mr Great-heart had made an end of Mr Self-will with Mr Fearing, Mr Honest began to tell them of another; but his name was Mr Self-will. He pretended himself to be a pilgrim, said Mr Honest; but I persuade myself he never came in at the gate that stands at the head of the way,

Great. Had you ever any talk with him about it?

Hon. Yes, more than once or twice; but he would always be like himself, self-willed. He neither cared for man, nor argument, nor yet example: what his mind prompted him to, that he would do, and nothing else could he be got to &c.

Great. Pray, what principles did he hold? for I suppose you can tell.

Hon. He held, that a man might follow the vices as well as the virtues of the pilgrims; and that if he did both, he should be certainly saved.

Great. How! If he had said, it is possible for the best to be guilty of the vices, as well as to partake of the virtues of pilgrims, he could not much have been blamed; for, indeed, we are exempted from no vice absolutely, but on condition that we watch and strive. But this, I perceive, is not the thing; but, if I understand you right, your meaning is, that he was of that opinion, that it was allowable so to be.

Hon. Ay, ay, so I mean; and so he believed and practised.

Great. But what ground had he for his so saying?

Hon. Why, he said he had the Scripture for his warrant.

Great. Pr'ythee, Mr Honest, present us with a few particulars.

Hon. So I will. He said, to have to do with other men's wives had been practised by David, God's beloved; and therefore he could do it. He said, to have more women than one, was a thing that Solomon practised; and therefore he could do it. He said that Sarah and the godly midwives of Egypt lied, and so did saved Rahab; and therefore he could do it. He said, that the disciples went at the bidding of their Master, and took away the owner's ass; and therefore he could do so too. He said, that Jacob got the inheritance of his father in a way of guile and dissimulation; and therefore he could do so too.

Great. High base indeed! And you are sure he was of this opinion?

Hon. I have heard him plead for it, bring Scripture for it, bring argument for it, &c

Great. An opinion that is not fit to be with any allowance in the world.

Hon. You must understand me rightly. He did not say that any man might do this; but that those that had the virtues of those that did such things, might also do the same.

Great. But what more false than such a conclusion? For this is as much as to say, that because good men heretofore have sinned of infirmity, therefore he had allowance to do it of a presumptuous mind; or if, because a child by the blast of the wind, or for that it stumbled at a stone, fell down and defiled itself in mire, therefore he might wilfully lie down and wallow like a boar therein. Who could have thought that any one could so far have been blinded by the power of lust! But what is written must be true;—they 'stumble at the word, being disobedient; whereunto also they were

appointed,' 1 Pet. ii. 8.—His supposing that such may have the godly men's virtues, who addict themselves to their vices, is also a delusion as strong as the other. It is just as if the dog should say, I have, or may have, the qualities of the child, because I lick up what it vomits. To eat up the sin of God's people (Hos. iv. 8) is no sign of one that is possessed with their virtues. Nor can I believe that one who is of this opinion can at present have faith or love in him. But I know you have made some strong objections against him; pr'ythee what can he say for himself!

Hon. Why, he says, to do this by way of opinion seems abundance more honest than to do it and yet hold contrary to it in opinion.

Great. A very wicked answer. For though to let loose the bridle to lusts, while our opinions are against such things, is bad; yet to sin, and plead a toleration so to do, is worse: the one stumbles beholders accidentally, the other pleads them into the snare.

Hon. There are many of this man's mind, that have not this man's mouth; and that makes going on pilgrimage of so little esteem as it is.

Great. You have said the truth, and it is to be lamented; but he that feareth the King of Paradise shall come out of them all.

Chr. There are strange opinions in the world. I know one that said, it was time enough to repent when they come to die.

Great. Such are not over-wise. That man would have been loath, might he have had a week to run twenty miles in for his life, to have deferred that journey to the last hour of that week.

Hon. You say right; and yet the generality of them that count themselves pilgrims do indeed do thus. I am, as you see, an old man, and have been a traveller in this road many a day; and I have taken notice of many things—I have seen some that have set out as if they would drive all the world afore them (x), who yet

(x) *The over zealous.*—'Beware of driving too furiously at first setting out,' says Toplady, 'Take the cool of the day. Begin as

have, in few days, died as they in the wilderness, and so never got sight of the promised land.—I have seen some that have promised nothing at first setting out to be pilgrims, and that, one would have thought, could not have lived a day, that have yet proved very good pilgrims. I have seen some who have run hastily forward, that again have, after a little time, run just as fast back again (y).—I have seen some who have spoken very well of a pilgrim's life at first, that, after a while, have spoken as much against it.—I have heard some, when they first set out for Paradise, say positively there is such a place, who, when they have been almost there, have come back again, and said there is none.—I have heard some vaunt what they would do, in case they should be opposed, that have, even at a false alarm, fled faith, the pilgrim's way, and all.

Now, as they were thus on their way, there came one running to meet them, and said, Gen- Fresh news of
tlemen, and you of the weaker sort, if you trouble.
love life, shift for yourselves, for the robbers are before you.

Great. Then said Mr Great-heart, They be the three that set upon Little-faith heretofore. Well, said he, we are ready for them; so they Great-heart's
went on their way. Now they looked at resolution.

you can hold on. I knew a lady, who, to prove herself perfect, ripped off her flounces, and would not wear an ear-ring, a necklace, a ring, or an inch of lace. Ruffles were Babylonish; a ribbon was carnal; and yet, under all this parade of outside humility, the fair ascetic was—but I forbear entering into particulars; suffice it to say, that she was a conceited antinomian.'

(y) *The Inconstant*.—'The inconstant man,' says Adams, 'changes his apparel as fast as his thought. As a verb he knows only the present tense. He resolves not to resolve. He knows not what he doth hold. He opens his mind to receive notions, as one opens his palm to take a handful of water; he hath very much, if he could hold it. He is sure to die, but knows not what religion to die in. In a controverted point, he holds with the last reasoner he either heard or read. He will rather take dross for gold, than try it in the furnace. He receives many judgments, retains none; embracing so many faiths that he is little better than an infidel. He is almost weary of the sun for perpetual shining. He is full of business at church, a stranger at home, a sceptic abroad, everywhere a fool.'

every turning when they should have met with the villains; but whether they heard of Mr Great-heart, or whether they had some other game, they came not up to the pilgrims.

Christiana then wished for an inn for herself and her children, because they were weary. Then Christiana wisheth for an inn. said Mr Honest, There is one before us, where a very honourable disciple, one Gaius, dwells, Rom. xvi. 23. So they all concluded to turn in thither; and the rather, because the old gentle-

Gaius. man gave him so good a report. So when they came to the door, they went in, not knocking, for folks used not to knock at the door of an inn. Then they called for the master of the house, and he came to them. So they asked if they might lie there that night.

Gaius enters them, and how. *Gaius.* Yes, gentlemen, if you be true men, for my house is for none but pilgrims. Then was Christiana, Mercy, and the boys the more glad, for that the innkeeper was a lover of pilgrims. So they called for rooms, and he showed them one for Christiana and her children and Mercy, and another for Mr Great-heart and the old gentleman.

Great. Then said Mr Great-heart, Good Gaius, what hast thou for supper? for these pilgrims have come far to-day, and are weary.

Gaius. It is late, said Gaius, so we cannot conveniently go out to seek food; but such as we have you shall be welcome to, if that will content.

Great. We will be content with what thou hast in the house; forasmuch as I have proved thee, thou art never destitute of that which is convenient.

Then he went down and spake to the cook, whose Gaius's cook. name was Taste-that-which-is-good, to get ready supper for so many pilgrims. This done, he comes up again, saying, Come, my good friends, you are welcome to me, and I am glad that I have a house to entertain you; and while supper is making ready, if you please, let us entertain one

another with some good discourse. So they all said, content.

Gaius. Then said Gaius, Whose wife is this aged matron? and whose daughter is this young damsel?

Talk between
Gaius and his
guests.

Great. The woman is the wife of one Christian, a pilgrim of former times; and these are his four children. The maid is one of her acquaintance, one that she hath persuaded to come with her on pilgrimage. The boys take all after their father, and covet to tread in his steps; yea, if they do but see any place where the old pilgrim hath lain, or any print of his foot, it ministereth joy to their hearts, and they covet to lie or tread in the same.

Mark this.

Gaius. Then said Gaius, Is this Christian's wife, and are these Christian's children? I knew your husband's father, yea, also his father's father. Many have been good of this stock; their ancestors dwelt first at Antioch, Acts xi. 26. Christian's progenitors (I suppose you have heard your husband talk of them) were very worthy men. They have, above any that I know, showed themselves men of great virtue and courage for the Lord of the pilgrims, his ways, and them that love him. I have heard of many of your husband's relations that have stood all trials for the sake of the truth. Stephen, that was one of the first of the family from whence your husband sprang, was knocked on the head with stones, Acts vii. 59, 60. James, another of this generation, was slain with the edge of the sword, Acts xii. 2. To say nothing of Paul and Peter, men anciently of the family from whence your husband came, there was Ignatius, who was cast to the lions; Romanus, whose flesh was cut by pieces from his bones; and Polycarp, that played the man in the fire. There was he that was hanged up in a basket in the sun, for the wasps to eat; and he whom they put into a sack, and cast him into the sea to be drowned. It would be utterly impossible to count up all of that family who have suffered injuries and death for the love of a pilgrim's life. Nor can I but be glad

Of Christian's
ancestors.

to see that thy husband has left behind him four such boys as these. I hope they will bear up their father's name, and tread in their father's steps, and come to their father's end.

Great. Indeed, sir, they are likely lads; they seem to choose heartily their father's ways

Gaius. That is it that I said. Wherefore Christian's family is like still to spread abroad upon the face of the ground, and yet to be numerous upon the face of the earth; wherefore let Christiana look out some damsels for her sons, to whom they may be betrothed, &c., that the name of their father, and the house of his progenitors, may never be forgotten in the world.

Hon. It is a pity this family should fall, and be extinct.

Gaius. Fall it cannot, but be diminished it may; but let Christiana take my advice, and that is the way to uphold it. And, Christiana, said this inn-keeper, I am glad to see thee and thy friend Mercy together here, a lovely couple. And may I advise, take Mercy into a nearer relation to thee: if she will, let her be given to Matthew, thy eldest son. It is the way to preserve you a posterity in the earth. So this match was concluded, and in process of time they were married; but more of that hereafter.

Gaius also proceeded, and said, I will now speak on the women, to take away their reproach. For as death and the curse came into the world by a woman (Gen. iii.), so also did life and health. 'God sent forth his Son, made of a woman,' Gal. iv. 4. Yea, to show how much those that came after did abhor the act of the mother, this sex, in the Old Testament, coveted children, if happily this or that woman might be the mother of the Saviour of the world. —I will say again, that when the Saviour was come, women rejoiced in him before either man or angel, Luke i. I read not that ever any man gave unto Christ so much as one groat; but the women followed him, and 'ministered to him of their substance,' Luke viii.

Advice to
Christiana
about her boys

Why women
of old so much
desired children

2, 3. It was a woman that washed his feet with tears (Luke vii. 37-50), and a woman that anointed his body to the burial, John xi. 2, xii. 3. They were women that wept when he was going to the cross (Luke xxiii. 27), and women that followed him from the cross (Matt. xxvii. 55, 56; Luke xxiii. 55), and that sat by his sepulchre when he was buried, Matt. xxvii. 61. They were women that were first with him at his resurrection-morn (Luke xxiv. 1); and women that brought tidings first to his disciples that he was risen from the dead, Luke xxiv. 22, 23. Women, therefore, are highly favoured, and show by these things that they are sharers with us of the grace of life.

Now the cook sent up to signify that supper was almost ready, and sent one to lay the cloth, the trenchers, and to set the salt and bread Supper ready.
in order.

Then said Matthew, the sight of this cloth, and of this forerunner of the supper, begetteth in me a greater appetite to my food than I had before.

Gaius. So let all ministering doctrines to thee, in this life, beget in thee a greater desire to sit at the supper of the great King in his kingdom; for all preaching, books, and ordinances here, are but as the laying of the trenchers, and as setting of salt upon the board, when compared with the feast that our Lord will make for us when we come to his house. What to be gathered from laying of the board with the cloth and trenchers.

So supper came up. And first a heave-shoulder and a wave-breast were set on the table before them, Lev. vii. 32-34, x. 14, 15; to show that they must begin their meal with prayer and praise to God, Ps. xxv. 1; Heb. xiii. 15. The heave-shoulder David lifted up his heart to God with; and with the wave-breast, where his heart lay, with that he used to lean upon his harp when he played. These two dishes were very fresh and good, and they all ate heartily well thereof.

The next they brought up was a bottle of wine, red as blood, Deut. xxxii. 14. So Gaius said to them, Drink freely; this is the juice of the true vine, that

makes glad the heart of God and man, Judges ix. 13. John xv. 5. So they drank and were merry.

The next was a dish of milk well crumbed; but Gaius said, Let the boys have that, that they may
A dish of milk. grow thereby, 1 Pet. ii. 1, 2.

Then they brought up in course a dish of butter and honey. Then said Gaius, Eat freely of this; for this is
Of honey and butter. good to cheer up, and strengthen your judgments and understandings. This was our Lord's dish when he was a child: 'Butter and honey shall he eat, that he may know how to refuse the evil, and choose the good,' Isa. vii. 15.

Then they brought them up a dish of apples, and they were very good-tasted fruit. Then
A dish of apples said Matthew, May we eat apples, since they were such by and with which the serpent beguiled our first mother?

Then said Gaius:—

Apples were they with which we were beguiled;
 Yet sin, not apples, bath our souls defiled,
 Apples forbid, if eat, corrupt the blood;
 To eat such, when commanded, does us good.
 Drink of his flagons, then, thou church, his dove,
 And eat his apples, who are sick of love.

Then said Matthew, I made the scruple, because I a while since was sick with the eating of fruit.

Gaius. Forbidden fruit will make you sick; but not what our Lord has tolerated.

While they were thus talking, they were presented with another dish, and it was a dish of nuts,
A dish of nuts. Song vi. 2. Then said some at the table, Nuts spoil tender teeth, especially the teeth of children: which when Gaius heard, he said:—

Hard texts are nuts (I will not call them cheaters),
 Whose shells do keep their kernels from the eaters:
 Open then the shells, and you shall have the meat,
 They here are brought for you to crack and eat.

Then were they very merry, and sat at the table a long time, talking of many things. Then said the old

gentleman, My good landlord, while we are cracking your nuts, if you please, do you open this riddle:

A man there was, though some did count him mad, A riddle
The more he cast away, the more he had. put forth
by old Ho-
nest.

Then they all gave good heed, wondering what good Gaius would say; so he sat still a while, and then thus replied:—

He that bestows his goods upon the poor,
Shall have as much again, and ten times more. Gaius opens it.

Then said Joseph, I daresay, sir, I did not think you could have found it out. Joseph wonders.

Oh! said Gaius, I have been trained up in this way a great while; nothing teaches like experience. I have learned of my Lord to be kind, and I have found by experience that I have gained thereby. 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty. There is that maketh himself rich, yet hath nothing: there is that maketh himself poor, yet hath great riches,' Prov. xi. 24, xiii. 7.

Then Samuel whispered to Christiana, his mother; and said, Mother, this is a very good man's house, let us stay here a good while, and let my brother Matthew be married here to Mercy, before we go any further.

The which Gaius, the host, overhearing, said, With a very good will, my child.

So they stayed there more than a month, and Mercy was given to Matthew to wife. While they stayed here, Mercy, as her custom was, would be making coats and garments to give to the poor, by which she brought up a very good report upon the pilgrims. Matthew and Mercy married.

But to return again to our story. After supper the lads desired a bed, for that they were weary with travelling. Then Gaius called to show them their chamber; but, said Mercy, I will have them to bed. So she had them to bed, and The boys go to bed, the rest sit up.

they slept well: but the rest sat up all night; for Gaius and they were such suitable company, that they could not tell how to part. Then, after much talk of their Lord, themselves, and their journey, old Mr Honest, he that put forth the riddle to Gaius, began to nod. Then said Great-heart, What, sir, you begin to be drowsy! come, rub up now; here is a riddle for you. Then said Mr Honest, Let us hear it.

Then said Mr Great-heart:

A riddle. He that will kill, must first be overcome:
Who live abroad would, first must die at home.

Ha! said Mr Honest, it is a hard one; hard to expound, and harder to practise. But come, landlord, said he, I will, if you please, leave my part to you; do you expound it, and I will hear what you say.

No, said Gaius, it was put to you, and it is expected you should answer it.

Then said the old gentleman:

The riddle He first by grace must conquered be,
opened. That sin would mortify:
And who that he lives would convince me,
Unto himself must die.

* It is right, said Gaius; good doctrine and experience teaches this. For, first, until grace displays itself, and overcomes the soul with its glory, it is altogether without heart to oppose sin. Besides, if sin is Satan's cords, by which the soul lies bound, how should it make resistance, before it is loosed from that infirmity? Secondly, Nor will any, that knows either reason or grace, believe that such a man can be a living monument of grace that is a slave to his own corruptions.

A question And now it comes in my mind, I will tell
worth the you a story worth the hearing. There
minding. were two men that went on pilgrimage; the one began when he was young, the other when he was old. The young man had strong corruptions to grapple with; the old man's were decayed with the decays of nature. The young man trod his steps as even as did the old one, and was every way as light as he. Who

now, or which of them, had their graces shining clearest, since both seemed to be alike?

Hon. The young man's, doubtless. For that which heads it against the greatest opposition, gives best demonstration that it is strongest; especially when it also holdeth pace with that that ^{A comparison} meets not with half so much; as, to be sure, old age does not. Besides, I have observed that ^{A mistake.} old men have blessed themselves with this

mistake; namely, taking the decays of nature for a gracious conquest over corruptions, and so have been apt to beguile themselves. Indeed, old men that are gracious are best able to give advice to them that are young, because they have seen most of the emptiness of things. But yet, for an old and a young [man] to set out both together, the young one has the advantage of the fairest discovery of a work of grace within him, though the old man's corruptions are naturally the weakest.—Thus they sat talking till break of day.

Now, when the family was up, Christiana bid her son James that he read a chapter; so he read the 53^d of Isaiah. When he had done Mr Honest ^{Another question.} asked why it was said that the Saviour was to come 'out of a dry ground;' and also, that 'he had no form nor comeliness in him.'

Great. Then said Mr Great-heart, To the first I answer, Because the church of the Jews, of which Christ came, had then lost almost all the sap and spirit of religion. To the second I say, The words are spoken in the person of the unbelievers, who, because they want that eye that can see into our Prince's heart, therefore they judge of him by the meanness of his outside: just like those that know not that precious stones are covered over with a homely crust; who, when they have found one, because they know not what they have found, cast it away again, as men do a common stone.

Well, said Gaius, now you are here, and since, as I know, Mr Great-heart is good at his weapons, if you please, after we have refreshed ourselves, we will walk into the fields, to see if we can do any good. About 2

rule from hence there is one Slay-good (z), a giant, that does much annoy the King's highway in these parts; and I know whereabouts his haunt is. He is master of a number of thieves: it would be well if we could clear these parts of him.

So they consented and went; Mr Great-heart with his sword, helmet, and shield; and the rest with spears and staves.

When they came to the place where he was, they found him with one Feeble-mind in his hands, whom his servants had brought unto him, having taken him in the way. Now the giant was rifling him, with a purpose after that to pick his bones; for he was of the nature of flesh-eaters.

Well, so soon as he saw Mr Great-heart and his friends at the mouth of his cave, with their weapons, he demanded what they wanted.

Great. We want thee; for we are come to revenge the quarrel of the many that thou hast slain of the pilgrims, when thou hast dragged them out of the King's highway; wherefore come out of thy cave. So he armed himself and came out; and to a battle they went, and fought for above an hour, and then stood still to take wind.

Slay. Then said the giant, Why are you here on my ground?

Great. To revenge the blood of pilgrims, as I also told thee before. So they went to it again, and the giant made Mr Great-heart give back; but he came up again, and, in the greatness of his mind, he let fly with such stoutness

at the giant's head and sides, that he made him let his weapon fall out of his hand. So he smote him, and slew him, and cut off his head, and brought it away to the inn. He also took Feeble-mind, the pilgrim, and brought him with him to his lodgings. When they were come home,

The giant
assaulted and
slain.

One Feeble-
mind rescued
from the giant

(z) *Giant Slay-good.*—See note to Giant Grim, p. 281.

they showed his head to the family, and then set it up, as they had done others before, for a terror to those that shall attempt to do as he hereafter.

Then they asked Mr Feeble-mind how he fell into his hands.

Feeble. Then said the poor man, I am a sickly man, as you see; and, because Death did usually once a day knock at my door, I thought I should never be well at home; so I betook myself to a pilgrim's life, and have travelled hither from

How Feeble-mind came to be a pilgrim.

the town of Uncertain, where I and my father were born. I am a man of no strength at all of body, nor yet of mind; but would, if I could, though I can but crawl, spend my life in the pilgrim's way. When I came at the gate that is at the head of the way, the Lord of that place did entertain me freely; neither objected he against my weakly looks, nor against my feeble mind; but gave me such things that were necessary for my journey, and bid me hope to the end. When I came to the house of the Interpreter, I received much kindness there; and because the Hill Difficulty was judged too hard for me, I was carried up that by one of his servants. Indeed, I have found much relief from pilgrims, though none were willing to go so softly as I am forced to do; yet still, as they came on, they bid me be of good cheer, and said that it was the will of their Lord that comfort should be given to the feeble-minded, and so went on their own pace, 1 Thess. v. 14. When I was come up to Assault Lane, then this giant met with me, and bid me prepare for an encounter; but, alas! feeble one that I was, I had more need of a cordial. So he came up and took me. I conceived he should not kill me. Also, when he got me into his den, since I went not with him willingly,

Mark this!

I believed I should come out alive again; for I have heard that not any pilgrim that is taken captive by violent hands, if he keeps heart whole towards his Master, is, by the laws of providence, to die by the hand of the enemy. Robbed I looked to be, and robbed to be sure I am: but I am, as you see,

escaped with life; for the which I thank my King as author, and you as the means. Other brunts I also look for; but this I have resolved on, to wit, to run

Mark this! when I can, to go when I cannot run, and to creep when I cannot go. As to the main, I thank Him that loves me, I am fixed. My way is before me, my mind is beyond the river that has no bridge, though I am, as you see, but of a feeble mind.

Hon. Then said old Mr Honest, Have you not, some time ago, been acquainted with one Mr Fearing, a pilgrim?

Feeble. Acquainted with him! yes; he came from the town of Stupidity, which lieth four degrees to the northward of the City of Destruction, and as many off of where I was born; yet we were well acquainted, for indeed he was my uncle, my father's brother. He and I have been much of a temper. He was a little shorter than I, but yet we were much of a complexion.

Hon. I perceive you know him, and I am apt to believe also that you were related one to another; for you have his whitely look, a cast like his with your eye, and your speech is much alike.

Feeble-mind
has some of Mr
Fearing's fea-
tures.

Feeble. Most have said so that have known us both; and, besides, what I have read in him, I have for the most part found in myself.

Gaius, Come, sir, said good Gaius, be of good cheer; you are welcome to me, and to my house; and what thou hast a mind to, call for freely; and what thou wouldest have my servants to do for thee, they will do it with a ready mind.

Then said Mr Feeble-mind, This is an unexpected favour, and as the sun shining out of a very dark cloud. Did giant Slay-good intend me this favour when he stopped me, and resolved to let me go no further? Did he intend, that after he had rifled my pockets, I should go to Gaius, mine host? Yet so it is.

Notice to be
taken of Provi-
dence.

Now, just as Mr Feeble-mind and Gaius were thusin talk, there comes one running, and called at the door, and told that about a mile and a half off there was one Mr Not-right, a pilgrim, struck dead upon the place where he was, with a thunderbolt.

Tidings how
one Not-right
was slain with
a thunderbolt,
and Mr Feeble-
mind's com-
ment upon it.

Feeble. Alas ! said Mr Feeble-mind, is he slain? He overtook me some days before I came so far as hither, and would be my company-keeper. He also was with me when Slay-good, the giant, took me; but he was nimble of his heels, and escaped. But it seems he escaped to die, and I was taken to live.

What, one would think, doth seek to slay outright,
Ofttimes delivers from the saddest plight.
That very providence whose face is death,
Doth ofttimes to the lowly life bequeath.
I taken was, he did escape and flee;
Hands cross'd gives death to him, and life to me.

Now, about this time, Matthew and Mercy were married; also Gaius gave his daughter Phebe to James, Matthew's brother, to wife; after which time, they yet stayed about ten days at Gaius's house, spending their time and the seasons like as pilgrims used to do.

When they were to depart, Gaius made them a feast, and they did eat and drink, and were merry. Now the hour was come that they must be gone; wherefore Mr Great-heart called for a reckoning. But Gaius told him, that at his house it was not the custom of pilgrims to pay for their entertainment. He boarded them by the year, but looked for his pay from the good Samaritan, who had promised him, at his return, whatsoever charge he was at with them, faithfully to repay him, Luke x. 34, 35. Then said Mr Great-heart to him :

Great. 'Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the church: whom if thou [yet] bring forward on their journey after a godly sort, thou shalt do well' 3 John 5, 6.

The pilgrims
prepare to go
forward.

How they greet
one another at
parting.

Then Gaius took his leave of them all, and of his children, and particularly of Mr Feeble-mind. He also gave him something to drink by the way.

Gaius, his
last kindness to
Feeble-mind.

Now Mr Feeble-mind, when they were going out of the door, made as if he intended to linger. The which when Mr Great-heart espied, he said, Come, Mr Feeble-mind, pray do you go along with us; I will be your conductor, and you shall fare as the rest.

Feeble. Alas! I want a suitable companion. You Feeble-mind for are all lusty and strong, but I, as you see, going behind. am weak; I choose, therefore, rather to come behind, lest, by reason of my many infirmities, I should be both a burden to myself and to you. I am, as I said, a man of a weak and feeble mind, and shall

His excuse
for it. be offended and made weak at that which others can bear (a). I shall like no laughing; I shall like no gay attire; I shall like no unprofitable questions. Nay, I am so weak a man as to be offended with that which others have liberty to do. I do not yet know all the truth: I am a very ignorant Christian man. Sometimes if I hear some rejoice in the Lord it troubles me, because I cannot do so too. It is with me as it is with a weak man among the strong, or as with

(a) *Feeble-mind's resolution.*—With all his fears, he was yet determined not to turn back, whoever and whatever were between him and heaven. In this, unlike the indecisive professors described by Vinet—

‘How many are there who know, and yet are not in the way of salvation! It is because their knowledge is passive and inert, a knowledge in which will, morality and the soul pass for nothing. It is because they have *seen*, but not *tasted* that the Lord is gracious. It is because they have not taken the proper measure of their misery so as to enable them to measure the extent of his love. It is because they have taken up their belief without either repugnance or affection, just as they would have accepted anything that happened to be first presented. It is because, in the acquisition of this treasure, they have employed the paltriest faculties, the mere surface of the soul. It is because, borne aloft on the shoulders of the slaves called prejudice, authority, and custom, or carried along in that rumbling chariot called logic, they have performed a journey which they ought to have performed barefoot, or rather on their knees, over cutting flints, thorns, and briars.’

a sick man among the healthy, or as a lamp despised ('He that is ready to slip with his feet is as a lamp despised in the thought of him that is at ease,' Job xii. 5), so that I know not what to do.

Great. But, brother, said Mr Great-heart, I have it in commission to 'comfort the feeble-minded,' and to 'support the weak,' 1 Thess. v. 14 (b). You must needs go along with us: we will wait for you; we will lend you our help (Rom. xiv.); we will deny ourselves of some things, both opinionative and practical, for your sake (1 Cor. iii.); we will not enter into doubtful disputations before you; —we will be made all things to you, rather than you shall be left behind, Rom. xiv.; 1 Cor. ix. 22.

Great-heart's
commission.

A Christian
spirit.

Now all this while they were at Gaius's door; and, behold, as they were thus in the heat of their discourse, Mr Ready-to-halt (c) came by, with his crutches in his hand (Ps. xxxviii. 17); and he also was going on pilgrimage.

Promises.

Feeble. Then said Mr Feeble-mind to him, Man, how camest thou hither? I was but just now complaining that I had not a suitable companion, but thou art according to my wish. Welcome, welcome, good Mr Ready-to-halt, I hope thou and I may be some help.

Feeble-mind
glad to see
Ready-to-halt
come.

(b) *Great-heart's commission.*—Of Archbishop Usher, it is said, 'He was so skilful a physician in spiritual matters that he could readily perceive every man's case and necessities, and would apply suitable remedies thereunto; if wavering to settle them, if doubting to resolve them, if sad to comfort them, if fallen into a fault to restore them, so that in all his discourses, as well public as private, he still endeavoured to bring religion into reputation, and to make sin and a wicked course of life odious.'

(c) *Ready-to-halt.*—The pilgrims, Little-faith, Fearing, Feeble Mind, Ready-to-halt, and two others, rescued from the hands of Giant Despair, Despondency and his daughter Much-afraid, belong to one family. They are all of a melancholic disposition, with shades of difference not easy to distinguish. They are not so much troubled with doctrinal difficulties, or outward temptations as with doubts respecting their own spiritual condition, and hence, though they persevere in their pilgrimage and all reach heaven, they have little spiritual happiness on the way.

Ready. I shall be glad of thy company, said the other; and, good Mr Feeble-mind, rather than we will part, since we are thus happily met, I will lend thee one of my crutches.

Feeble. Nay, said he, though I thank thee for thy good will, I am not inclined to halt before I am lame. Howbeit, I think, when occasion is, it may help me against a dog.

Ready. If either myself or my crutches can do thee a pleasure, we are both at thy command, good Mr Feeble-mind.

Thus therefore they went on. Mr Great-heart and Mr Honest went before, Christiana and her children went next, and Mr Feeble-mind and Mr Ready-to-halt came behind, with his crutches. Then said Mr Honest:

Hon. Pray, sir, now we are upon the road, tell us some profitable things of some that have gone on pilgrimage before us.

Great. With a good will. I suppose you have heard how Christian of old did meet with Apollyon in the Valley of Humiliation; and also what hard work he had, to go through the Valley of the Shadow of Death. Also I think you cannot but have heard how Faithful was put to it with Madam Wanton, with Adam the First, with one Discontent, and Shame; four as deceitful villains as a man can meet with upon the road.

Hon. Yes, I have heard of all this; but indeed good Faithful was hardest put to it with Shame: he was an unwearied one.

Great. Ay; for, as the pilgrim well said, he of all men had the wrong name.

Hon. But pray, sir, where was it that Christian and Faithful met Talkative? That same was also a notable one.

Great. He was a confident fool; yet many follow his ways.

Hon. He had like to have beguiled Faithful.

Great. Ay, but Christian put him into a way quickly to find him out.

Thus they went on till they came at the place where Evangelist met with Christian and Faithful, and prophesied to them of what should befall them at Vanity Fair. P. 112.

Great. Then said their guide, Hereabouts did Christian meet with Evangelist, who prophesied to them of what troubles they should meet with at Vanity Fair.

Hon. Say you so? I dare say it was a hard chapter that then he did read unto them.

Great. It was so; but he gave them encouragement withal. But what do we talk of them? They were a couple of lion-like men; they had set their faces like flint. Do not you remember how undaunted they were when they stood before the judge? P. 119.

Hon. Well; Faithful bravely suffered.

Great. So he did, and as brave things came on it; for Hopeful, and some others, as the story relates it, were converted by his death.

Hon. Well, but pray go on; for you are well acquainted with things.

Great. Above all that Christian met with after he had passed through Vanity Fair, one By-ends was the arch one. P. 123.

Hon. By-ends! what was he?

Great. A very arch fellow, a downright hypocrite; one that would be religious, which way ever the world went; but so cunning, that he would be sure neither to lose nor suffer for it. He had his mode of religion for every fresh occasion; and his wife was as good at it as he. He would turn and change from opinion to opinion; yea, and plead for so doing too. But so far as I could learn, he came to an ill end with his by-ends; nor did I ever hear that any of his children were ever of any esteem with any that truly feared God.

Now by this time they were come within sight of the town of Vanity, where Vanity Fair is kept. So when they saw that they were so near the town, they consulted with one another how they should pass through the town; and

They are
come within
sight of Vanity

some said one thing, and some another. At last Mr Great-heart said, I have, as you may understand, often been a conductor of pilgrims through this town. Now I am acquainted with one Mr Mnason, a Cyprusian by nation, an old disciple, at whose house we may lodge, Acts xxi. 16. If you think good, said he, we will turn in there.

Content, said old Honest; Content, said Christiana; Content, said Mr Feeble-mind: and so they said all. Now you must think it was eventide by that they got to the outside of the town; but Mr Great-heart knew the way to the old man's house. So thither they came;

They enter into one Mr Mnason's to lodge. and he called at the door, and the old man within knew his tongue so soon as ever he heard it; so he opened, and they all came in. Then said Mnason their host, How far have you come to day? So they said, From the house of Gaius, our friend. I promise you, said he, you have gone a good stitch, you may well be a-weary; sit down. So they sat down.

They are glad of entertain-ment. *Great.* Then said their guide, Come, what cheer, sirs! I dare say you are welcome to our friend.

Mnas. I also, said Mr Mnason, do bid you welcome; and whatever you want, do but say, and we will do what we can to get it for you.

Hon. Our great want, a while since, was harbour and good company, and now I hope we have both.

Mnas. For harbour, you see what it is; but for good company, that will appear in the trial.

Great. Well, said Mr Great-heart, will you have the pilgrims up into their lodging?

Mnas. I will, said Mr Mnason. So he had them to their respective places; and also showed them a very fair dining-room, where they might be, and sup together, until time was come to go to rest.

Now, when they were set in their places, and were a little cheery after their journey, Mr Honest asked his landlord if there were any store of good people in the town.

Mnas. We have a few; for indeed there are but a few, when compared with them on the other side.

They desire to see some of the good people of the town.

Hon. But how shall we do to see some of them? for the sight of good men, to them that are going on pilgrimage, is like the appearing of the moon and the stars to them that are sailing upon the seas.

Then Mr Mnason stamped with his foot, and his daughter Grace came up. So he said unto her, Grace, go you, tell my friends, Mr Contrite, Mr Holy-man, Mr Love-saint, Mr Dare-not-lie, and Mr Penitent, that I have a friend or two at my house that have a mind this evening to see them.

Some sent for.

So Grace went to call them, and they came; and, after salutation made, they sat down together at the table.

Then said Mr Mnason, their landlord, My neighbours, I have, as you see, a company of strangers come to my house: they are pilgrims; they come from afar, and are going to Mount Zion. But who, quoth he, do you think this is? pointing with his finger to Christiana; it is Christiana, the wife of Christian, that famous pilgrim, who with Faithful his brother were so shamefully handled in our town. At that they stood amazed, saying, We little thought to see Christiana, when Grace came to call us; wherefore this is a very comfortable surprise. Then they asked her of her welfare, and if these young men were her husband's sons. And when she had told them they were, they said, The King whom you love and serve make you as your father, and bring you where he is in peace.

Hon. Then Mr Honest (when they were all sat down) asked Mr Contrite and the rest in what posture their town was at present.

Some talk betwixt Mr Honest and Contrite.

Contr. You may be sure we are full of hurry in fair-time. It is hard keeping our hearts and spirits in any good order when we are in a cumbered condition. He that lives in such a place as

The fruit of watchfulness.

this is, and that has to do with such as we have, has need of an item to caution him to take heed every moment of the day.

Hon. But how are your neighbours for quietness?

Contr. They are much more moderate now than formerly. You know how Christian and Faithful were used at our town; but of late, I say, they have been far more moderate. I think the blood of Faithful lieth with a load upon them till now; for since they burned him, they have been ashamed to burn any more. In those days we were afraid to walk the streets; but now we can show our heads. Then the name of a Professor was odious; now, especially in some parts of our town (for you know our town is large), religion is counted honourable.

Then said Mr Contrite to them, Pray, how fared it with you in your pilgrimage? how stands the country affected towards you?

Hon. It happens to us as it happeneth to wayfaring men;—sometimes our way is clean, sometimes foul; sometimes up-hill, sometimes down-hill; we are seldom at a certainty. The wind is not always on our backs, nor is every one a friend that we meet with in the way. We have met with some notable rubs already, and what are yet behind we know not; but for the most part, we find it true that has been talked of, of old, A good man must suffer trouble.

Contr. You talk of rubs; what rubs have you met withal?

Hon. Nay, ask Mr Great-heart, our guide; for he can give the best account of that.

Great. We have been beset three or four times already. First, Christiana and her children were beset by two ruffians, that they feared would have taken their lives. We were beset by Giant Bloody-man, Giant Maul, and Giant Slay-good. Indeed, we did rather beset the last than were beset of him. And thus it was: After we had been some time at the house of 'Gaius, mine host, and of the whole church,

Rom. xvi. 23, we were minded upon a time to take our weapons with us, and so go and see if we could light upon any of those that were enemies to pilgrims (for we heard that there was a notable one thereabouts). Now Gaius knew his haunt better than I, because he dwelt thereabout. So we looked, and looked, till at last we discerned the mouth of his cave: then we were glad, and plucked up our spirits. So we approached up to his den; and, lo, when we came there, he had dragged, by mere force, into his net, this poor man, Mr Feeble-mind, and was about to bring him to his end. But when he saw us, supposing, as we thought, he had another prey, he left the poor man in his hole, and came out. So we fell to it full sore, and he lustily laid about him; but, in conclusion, he was brought down to the ground, and his head cut off, and set up by the wayside, for a terror to such as should after practise such ungodliness. That I tell you the truth, here is the man himself to affirm it, who was as a lamb taken out of the mouth of the lion.

Feeble. Then said Mr Feeble mind, I found this true, to my cost and comfort: to my cost, when he threatened to pick my bones every moment; and to my comfort, when I saw Mr Great-heart and his friends, with their weapons, approach so near for my deliverance.

Holy. Then said Mr Holy-man, There are two things that they have need to be possessed with that go on pilgrimage, courage, and an unspotted life. If they have not courage, they can never hold on their way; and if their lives be loose, they will make the very name of a pilgrim stink.

Love. Then said Mr Love-saint, I hope this caution is not needful amongst you. But truly, there are many that go upon the road, that rather declare themselves strangers to pilgrimage than strangers and pilgrims on the earth.

Dare. Then said Mr Dare-not-lie, It is true: they neither have the pilgrim's weed nor the pilgrim's courage; they go not uprightly, but all awry with their feet; one shoe goes inward, and

Mr Holy-man's speech.

Mr Love-saint's speech.

Mr Dare-not-lie's speech.

another outward, and their hosen out behind, there a rag, and there a rent, to the disparagement of their Lord.

Pen. These things, said Mr Penitent, they ought to be troubled for; nor are the pilgrims like ^{Mr Penitent's} _{speech.} to have that grace put upon them and their pilgrim's progress as they desire, until the way is cleared of such spots and blemishes.

Thus they sat talking and spending the time, until supper was set upon the table; unto which they went and refreshed their weary bodies; so they went to rest.

Now they stayed in this fair a great while, at the house of this Mr Mnason, who, in process of time, gave his daughter Grace unto Samuel, Christiana's son, to wife, and his daughter Martha to Joseph.

The time, as I said, that they lay here was long (for it was not now as in former times). Wherefore the pilgrims grow acquainted with many of the good people of the town, and did them what service they could. Mercy, as she was wont, laboured much for the poor; wherefore their bodies and backs blessed her, and she was there an ornament to her profession (*d*). And to say the truth for Grace, Phebe, and Martha, they were all of a very good nature, and did much good in their places. They were also all of them very fruitful; so that Christian's name, as was said before, was like to live in the world.

While they lay here, there came a monster (*e*) out of the woods and slew many of the people of the town. It would also carry away their

(*d*). *Mercy's labours for the poor.*—'Be ashamed,' writes Trench, 'to be warm while you have done nothing to hinder your brethren in Christ from being cold. Be ashamed to feed without fear, while not so much as a crumb from your table relieves their necessities. Be ashamed of the voices of joy and gladness within your doors, so long as you have done nothing to still the cries of want and woe, of suffering and sorrow.'

(*e*) *A monster.*—There can be no doubt this monster represents Popery, and more especially Jesuitism. The seasons when it came out to make its attempts upon the children of the town are the festivals when Popery exhibits itself in its most seductive aspects.

children, and teach them to suck its whelps. Now, no man in the town durst so much as face this monster ; but all men fled when they heard the noise of his coming.

The monster was like unto no one beast upon the earth. Its body was like a dragon, and it had seven heads and ten horns *Rev. xvii. 3.* *His shape.*

It made great havoc of children, and yet it was governed by a woman. This monster propounded conditions to men ; and such men as loved their lives more than their souls accepted of those conditions. So they came under. *His nature.*

Now this Mr Great-heart, together with those that came to visit the pilgrims at Mr Mnason's house, entered into a covenant to go and engage this beast, if perhaps they might deliver the people of this town from the paws and mouth of this so devouring a serpent.

Then did Mr Great-heart, Mr Contrite, Mr Holy man, Mr Dare-not-lie, and Mr Penitent, *How he is engaged* with their weapons go forth to meet him.

Now the monster was at first very rampant, and looked upon these enemies with great disdain ; but they so belaboured him, being sturdy men at arms, that they made

‘With what vehemence, with what policy,’ writes Macaulay, ‘with what exact discipline, with what dauntless courage, with what self-denial, with what forgetfulness of the dearest private ties, with what intense and stubborn devotion to a single end, with what unscrupulous laxity and versatility in the choice of means, the Jesuits fought the battle of their church, is written in every page of the annals of Europe during several generations? In the order of Jesus was concentrated the quintessence of the Catholic spirit. That order possessed itself at once of all the strongholds which command the public mind of the pulpit, of the press, of the confessional, of the academies. It was in the ears of the Jesuit, that the powerful, the noble, and the beautiful breathed the secret history of their lives. It was at the feet of the Jesuit that the youth of the higher and middle classes were brought up from childhood to manhood, from the first rudiments to the courses of rhetoric and philosophy. Jesuits were to be found under every disguise and in every country, arguing, instructing, consoling, *stealing away the hearts of the young*, animating the courage of the timid, holding up the crucifix before the eyes of the dying.’

him make a retreat : so they came home to Mr Mna-son's house again.

The monster, you most know, had his certain seasons to come out in, and to make his attempts upon the children of the people of the town ; also these seasons did these valiant worthies watch him in, and did still continually assault him, insomuch that in process of time he became not only wounded, but lame ; also, he has not made that havoc of the townsmen's children as formerly he had done ; and it is verily believed by some that this beast shall die of his wounds.

This, therefore, made Mr Great-heart and his fellows of great fame in this town ; so that many of the people that wanted their taste of things, yet had a reverent esteem and respect for them. Upon this account, therefore, it was that these pilgrims got not much hurt here. True, there were some of the baser sort, and could see no more than a mole, nor understand more than a beast ; these had no reverence for these men, nor took they notice of their valour or adventures.

Well, the time grew on that the pilgrims must go on their way ; wherefore they prepared for their journey. They sent for their friends ; they conferred with them ; they had some time set apart, therein to commit each other to the protection of their Prince. There were, again, that brought of such things as they had, that were fit for the weak and the strong, for the women and the men, and so loaded them with such things as were necessary, Acts xxviii. 10. Then they set forward on their way ; and their friends accompanying them so far as was convenient, they again committed each other to the protection of their King, and parted.

They, therefore, that were of the pilgrims' company went on, and Mr Great-heart went before them. Now the women and children being weakly, they were forced to go as they could bear ; by this means Mr Ready-to-halt and Mr Feeble-mind had more to sympathize with their condition.

When they were gone from the townsmen, and when their friends had bid them farewell, they

quickly came to the place where Faithful was put to death. There, therefore, they made a stand, and thanked Him that had enabled him to bear his cross so well; and the rather because they now found that they had a benefit by such a manly suffering as his was.

They went on, therefore, after this, a good way further talking of Christian and Faithful, and how Hopeful joined himself to Christian after that Faithful was dead.

Now they were come up with the Hill Lucre, where the silver mine was, which took Demas off from his pilgrimage, and into which, as some think, By-ends fell and perished; wherefore they considered that But when they were come to the old monument that stood over against the Hill Lucre, to wit, to the Pillar of Salt, that stood also within view of Sodom and its stinking lake, they marvelled, as did Christian before that men of that knowledge and ripeness of wit as they were should be so blinded as to turn aside here. Only they considered again, that nature is not affected with the harms that others have met with, especially if that thing upon which they look has an attracting virtue upon the foolish eye.

I saw now that they went on till they came at the river that was on this side of the Delectable Mountains;—to the river (*f*) where the fine trees grow on both sides; and whose leaves, if taken inwardly, are good against surfeits; where the meadows are green all the year long; and where they might lie down safely, Ps. xxiii.

(*f*) *The river.*—

There is a river deep and broad,
Its course no mortal knows;
It fills with joy the church of God,
And widens as it flows.
Clearer than crystal is the stream,
And bright with endless day;
The waves with every blessing team,
And life and health convey.
Thither distressed souls repair,
The Lord invites them nigh;
They leave their cares and sorrows there,
They drink and never die.

By this river side, in the meadow, there were cotes and folds for sheep, a house built for the nourishing and bringing up of those lambs, the babes of those women that go on pilgrimage. Also there was here one that was intrusted with them, who could have compassion, and that could gather these lambs with his arm, and carry them in his bosom, and that could gently lead those that are with young. Heb. v. 1; Isa. xl. 11. Now to *this Man*, Christiana admonished her four daughters to commit their little ones, that by these waters they might be housed, harboured, succoured, and nourished, and that none of them might be lacking in time to come. This Man, if any of them go astray, or be lost, he will bring them again; he will also bind up that which was broken, and will strengthen them that are sick, Jer. xxiii. 4; Ezek. xxxiv, 11-16. Here they will never want meat, drink, and clothing; here they will be kept from thieves and robbers; for this Man will die before one of those committed to his trust shall be lost. Besides, here they shall be sure to have good nurture and admonition, and shall be taught to walk in right paths,—and that, you know, is a favour of no small account. Also here, as you see, are delicate waters, pleasant meadows, dainty flowers, variety of trees, and such as bear wholesome fruit;—fruit, not like that that Matthew ate of, that fell over the wall out of Beelzebub's garden; but fruit that procureth health where there is none, and that continueth and increaseth it where it is.

So they were content to commit their little ones to him; and that which was also an encouragement to them so to do was, for that all this was to be at the charge of the King, and so was as an hospital for young children and orphans.

Now they went on; and when they were come to Bypath Meadow, to the stile over which Christian went with his fellow Hopeful when they were taken by Giant Despair, and put into Doubting Castle, they sat down, and consulted what was best to be done; to wit, now that they were so strong,

They being
come to Bypath stile, have
a mind to have
a pluck with
Giant Despair.

and had got such a man as Mr Great-heart for their conductor, whether they had not best to make an attempt upon the giant, demolish his castle, and if there were any pilgrims in it, to set them at liberty before they went any further. So one said one thing, and another said the contrary. One questioned if it was lawful to go upon unconsecrated ground; another said they might, provided their end was good; but Mr Great-heart said, Though that assertion offered last cannot be universally true, yet I have a commandment to resist sin, 'to overcome evil,' to 'fight the good fight of faith;' and, I pray, with whom should I fight this good fight, if not with Giant Despair? I will, therefore, attempt the taking away of his life, and the demolishing of Doubting Castle. Then said he, Who will go with me? Then said old Honest, I will. And so will we too, said Christiana's four sons, Matthew, Samuel, James, and Joseph; for they were young men and strong, 1 John ii. 13, 14. So they left the women in the road, and with them Mr Feeble-mind, and Mr Ready-to-halt with his crutches, to be their guard, until they came back; for in that place, though Giant Despair dwelt so near, they keeping in the road, a little child might lead them, Isa. xi. 6.

So Mr Great-heart, old Honest, and the four young men, went to go up to Doubting Castle, to look for Giant Despair. When they came at the castle gate, they knocked for entrance with an unusual noise. At that the old giant comes to the gate, and Diffidence his wife follows. Then said he, Who and what is he that is so hardy, as after this manner to molest the Giant Despair? Mr Great-heart replied, It is I, Great-heart, one of the King of the Celestial Country's conductors of pilgrims to their place; and I demand of thee that thou open thy gates for my entrance. Prepare thyself also to fight, for I am come to take away thy head, and to demolish Doubting Castle.

Now Giant Despair, because he was a giant, thought no man could overcome him; and again ^{Despair has} thought he, Since heretofore I have made ^{overcome angels}

a conquest of angels, shall Great-heart make me afraid! So he harnessed himself, and went out. He had a cap of steel upon his head, a breast-plate of fire girded to him, and he came out in iron shoes, with a great club in his hand. Then these six men made up to him, and beset him behind and before; also when Diffidence the giantess came up to help him, old Mr Honest cut her

Despair is
loath to die. down at one blow. Then they fought for their lives, and Giant Despair was brought down to the ground, but was very loath to die. He struggled hard, and had, as they say, as many lives as a cat; but Great-heart was his death, for he left him not till he had severed his head from his shoulders (g).

Then they fell to demolishing Doubting Castle; and Doubting Castle that, you know, might with ease be done, demolished. since Giant Despair was dead. They were seven days in destroying of that; and in it of pilgrims they found one Mr Despondency, almost starved to death, and one Much-afraid, his daughter: these two they saved alive. But it would have made you a-wondered to have seen the dead bodies that lay here and there in the castle-yard, and how full of dead men's bones the dungeon was.

When Mr Great-heart and his companions had performed this exploit, they took Mr Despondency, and his daughter Much-afraid, into their protection; for they were honest people, though they were prisoners in Doubting Castle, to that tyrant Giant Despair. They, therefore, I say, took with them the head of the giant (for his body they had buried under a heap of stones), and down to the road and to their companions they came, and showed them what they had done. Now

(g) *Despair slain.*—'The attack upon Doubting Castle,' says Montgomery, 'and the slaughtering of its tremendous inmates, are executed with genuine martial spirit. The description of Giant Despair arming himself and coming forth to the fight, is worthy of Ariosto himself. But this achievement, however dazzling, is unnatural, even in allegory, because impossible as reality. Despair is an abstract personification, and, like Death, Hope, Fear, cannot be slain by less than Omnipotence; and Doubting Castle, being equally shadowy, is equally indestructible.'

when Feeble-mind and Ready-to-halt saw that it was the head of Giant Despair indeed, they were very jocund and merry. Now Christiana, if need was, could play upon the viol, and her daughter Mercy upon the lute; so since they were so merry disposed, she played them a lesson, and Ready-to-halt would dance. So he took Despondency's daughter, named Much-afraid, by the hand, and to dancing they went in the road. True, he could not dance without one crutch in his hand, but, I promise you, he footed it well; also the girl was to be commended, for she answered the music handsomely (h).

They have
music and dancing
for joy.

As for Mr Despondency, the music was not much to him; he was for feeding rather than dancing, for that he was almost starved. So Christiana gave him some of her bottle of spirits, for present relief, and then prepared him something to eat; and in a little time the old gentleman came to himself, and began to be finely revived.

Now I saw in my dream, when all these things were finished, Mr Great-heart took the head of Giant Despair, and set it upon a pole by the highway side, right over against the pillar that Christian erected for a caution to pilgrims that came after, to take heed of entering into his grounds.

Then he writ under it, upon a marble stone, these verses following :

This is the head of him whose name only A Monument of
In former times did pilgrims terrify. deliverance.
His castle's down; and Diffidence (i) his wife,
Brave Mr Great-heart has bereft of life;

(h) *The Dancing*.—The humorous description of the rejoicings is scarcely in keeping with the gravity of the subject; but it was more usual in earlier times to express serious thoughts in this style. Fuller relates:—'When Samuel Hern, famous for his living, preaching, and writing, lay on his death-bed (rich only in goodness and children), his wife made much womanish lamentation, what should hereafter become of her little ones. 'Peace, sweetheart,' said he, 'that God who feedeth the ravens, will not starve the HERNS.'

(i) *Diffidence*.—Bunyan makes a slip here, for it was old Honest who cut her down at one blow.

Despondency, his daughter Much-afraid,
Great-heart for them also the man has play'd.
Who hereof doubts, if he'll but cast his eye
Up hither may his scruples satisfy.
This head, also, when doubting cripples dance,
Doth show from fear they have deliverance.

When these men had thus bravely showed themselves against Doubting Castle, and had slain Giant Despair, they went forward, and went on till they came to the Delectable Mountains, where Christian and Hopeful refreshed themselves with the varieties of the place. They also acquainted themselves with the Shepherds, who welcomed them, as they had done Christian before, unto the Delectable Mountains.

Now the Shepherds, seeing so great a train follow Mr Great-heart (for with him they were well acquainted), they said unto him, Good sir, you have got a goodly company here. Pray where did you find all these?

Then Mr Great-heart replied:

The guide's
speech to the
Shepherds.

First, here is Christiana and her train,
Her sons, and her sons' wives, who, like the wain,
Keep by the pole, and do by compass steer
From sin to grace, else they had not been here.
Next, here's old Honest come on pilgrimage;
Ready-to-halt, too, who, I dare engage,
True-hearted is; and so is Feeble-mind,
Who willing was not to be left behind;
Despondency, good man, is coming after,
And so also is Much-afraid his daughter.
May we have entertainment here, or must
We further go? Let's know whereon to trust.

Then said the Shepherds, This is a comfortable company. You are welcome to us; for we have comfort for the feeble, as for the strong. Our Prince has an eye to what is done to the least of these (Matt. xxv. 40); therefore infirmity must not be a block to our entertainment. So they had them to the palace door, and then said unto them, Come in, Mr Feeble-mind; come in, Mr Ready-to-halt; come in, Mr Despondency, and Mrs Much-afraid his daughter. These, Mr Great-heart, said the Shepherds to the guide, we call in by name, for that they are most subject to draw

back; but as for you, and the rest that are strong, we leave you to your wonted liberty. Then said Mr Great-heart, This day I see that grace doth shine in your faces, and that you are my Lord's Shepherds indeed; for that you have not pushed these diseased with side nor shoulder, but have rather strewed their way into the palace with flowers, as you should, Ezek. xxxiv. 21.

A description of false Shepherds.

So the feeble and weak went in, and Mr Great-heart and the rest did follow. When they were also set down, the Shepherds said to those of the weaker sort, What is it that thou would have? for, said they, all things must be managed here for the supporting of the weak, as well as the warning of the unruly. So they made them a feast of things easy of digestion, and that were pleasant to the palate and nourishing; the which when they had received, they went to their rest, each one respectively unto his proper place.

When morning was come, because the mountains were high, and the day clear, and because it was the custom of the Shepherds to show to the pilgrims before their departure some rarities (j), therefore after they were ready, and had refreshed themselves, the Shepherds took them out into the fields, and showed them first what they had shown to Christian before.

Then they had them to some new places. The first was to Mount Marvel (k), where they looked, and beheld a man at a distance,

Mount Marvel.

(j) *Rarities seen by the Pilgrims.*—As in ascending a tower, you pass upwards by a winding stair in the dark, obtaining a glimpse at each landing place, through a narrow crevice, of the landscape below, now on this side, and then on that; but only on reaching the summit, and standing under the open sky, does the eye command the whole beauty of the landscape in its variety, connection, and completeness; so in our journey through life do we obtain partial glimpses—now of one great truth, and then of another, but the unity and perfection of all truth remain unrevealed till we emerge into the light and glory of Heaven.

(k) *Mount Marvel.*—'Faith,' writes Hare, 'is to trust in the promises of God, when sorrow and death are gathering round us. It is to uphold ourselves in the lowest nakedness of poverty, by throwing ourselves on his fatherly care. It is to be cheerful in the midst of

that tumbled the hills about with words. Then they asked the Shepherds what that should mean. So they told them, that that man was the son of one Mr Great-grace, of whom you read in the First Part of the records of the Pilgrim's Progress; and he is set there to teach pilgrims how to believe down, or to tumble out of their way, what difficulties they shall meet with, by faith, Mark xi. 23, 24. Then said Mr Great-heart, I know him: he is a man above many.

Then they had them to another place, called Mount Innocent; and there they saw a man clothed all in white; and two men, Prejudice and Ill-will, continually casting dirt upon him. Now, behold, the dirt, whatsoever they cast at him, would in a little time fall off again, and his garment would look as clear as if no dirt had been cast thereat. Then said the pilgrims, What means this? The Shepherds answered, This man is named Godly-man, and this garment is to show the innocency of his life. Now, those that throw dirt at him, are such as hate his well-doing; but, as you see the dirt will not stick upon his clothes, so it shall be with him that liveth truly innocently in the world. Whoever they be that would make such men dirty, they labour all in vain; for God, by that a little time is spent, will cause that their innocence shall break forth as the light, and their righteousness as the noonday.

Then they took them, and had them to Mount Charity. where they showed them a man that had a bundle of cloth lying before

gloom, to smile when all around is frowning, to be content under the pressure of tribulation, and to feel that all things are working together for our good under the guidance of all-wise love. It is to strengthen ourselves in God when we are weakest, to believe when we see no hope, to give back all God's best gifts to him without a murmur—parents, brothers, sisters, friends, wife, children, whenever he is pleased to call for them. All these things are impossible to the natural man; but all things are possible to faith: and blessed are they who have such a faith as will enable them to work these miracles.

him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, What should this be? This is, said the Shepherds, to show you that he who has a heart to give of his labour to the poor, shall never want wherewithal. He that watereth shall be watered himself. And the cake that the widow gave to the prophet did not cause that she had ever the less in her barrel.

They had them also to a place where they saw one Fool and one Want-wit washing an Ethiopian, with intention to make him white; but the more they washed him the blacker he was. Then they asked the Shepherds what that should mean. So they told them, saying, Thus shall it be with the vile person: all means used to get such a one a good name shall in conclusion tend but to make him more abominable. Thus it was with the Pharisees; and so shall it be with all hypocrites.

Then said Mercy, the wife of Matthew, to Christiana her mother, Mother, I would, if it might be, see the hole in the hill, or that commonly called the by-way to hell. So her mother brake her mind to the Shepherds. Then they went to the door. It was in the side of a hill; and they opened it, and bid Mercy hearken a while. So she hearkened, and heard one saying, Cursed be my father, for holding of my feet back from the way of peace and life! Another said, Oh that I had been torn in pieces before I had, to save my life, lost my soul! And another said, If I were to live again, how would I deny myself, rather than come to this place! Then there was as if the very earth had groaned and quaked under the feet of this young woman for fear. So she looked white, and came trembling away, saying, Blessed be he and she that are delivered from this place!

Now when the Shepherds had shown them all these things, then they had them back to the palace, and entertained them with what the house would afford. But

The work of
one Fool and
one Want-wit.

Mercy has a
mind to see the
hole in the hill.

Mercy, being a young and breeding woman, longed for Mercy longeth, something that she saw there, but was and for what. ashamed to ask. Her mother-in-law then asked her what she ailed, for she looked as one not well. Then said Mercy, There is a looking-glass (*l*) hangs up in the dining-room, off which I cannot take my mind: if, therefore, I have it not, I think I shall miscarry. Then said her mother, I will mention thy wants to the Shepherds, and they will not deny it thee. But she said, I am ashamed that these men should know that I longed. Nay, my daughter, said she, it 's no shame, but a virtue to long for such a thing as that. So Mercy said, Then, mother, if you please, ask the Shepherds if they are willing to sell it.

Now the glass was one of a thousand. It would present a man one way, with his own features exactly; and, turn it but another way, and it would It was the word of God. show one the very face and similitude of the Prince of pilgrims himself. Yea, I have talked with them that can tell, and they have said that they have seen the very crown of thorns upon his head, by looking in at that glass; they have therein also seen the holes in his hands, in his feet, and his side. Yea, such an excellency is there in that glass, that it will show him to one, where they have a mind to see him, whether living or dead, whether in earth or heaven; whether in a state of humiliation, or in his exaltation; whether coming to suffer, or coming to reign, James i. 23; 1 Cor. xiii. 12; 2 Cor. iii. 18.

Christiana therefore went to the Shepherds apart (now the names of the Shepherds are Knowledge, Experience, Watchful, and Sincere), and said unto them, There is one of my daughters, a breeding woman, that I think doth long for something that she hath seen in this house; and she thinks that she shall miscarry if she should by you be denied.

(*l*) *The Mirror*.—'The Bible,' said Luther, 'is my mirror, in which I see what I was in Adam before the fall—what I became by the fall—what I am and should be in Christ now—and what I shall be through eternity.'

Experience. Call her, call her; she shall assuredly have what we can help her to. So they called her, and said to her, Mercy, what is that thing thou wouldst have? Then she blushed, and said, The great glass that hangs up in the dining-room. So Sincere ran and fetched it, and with a joyful consent it was given her. Then she bowed her head, and gave thanks, and said, by this I know that I have obtained favour in your eyes.

They also gave to the other young women such things as they desired, and to their husbands great commendations, for that they had joined with Mr Great-heart to the slaying of Giant Despair, and the demolishing of Doubting Castle.

About Christiana's neck the Shepherds put a bracelet, and so they did about the necks of her four daughters; also they put ear-rings in their ears, and jewels on their foreheads.

How the Shepherds adorn the pilgrims.

When they were minded to go hence, they let them go in peace, but gave not to them those certain cautions which before were given to Christian and his companion. The reason was, for that these had Great-heart to be their guide, who was one that was well acquainted with things, and so could give them their cautions more seasonably, to wit, even then when the danger was nigh the approaching. What cautions Christian and his companion had received of the Shepherds, they had also lost by that the time was come that they had need to put them in practice. Wherefore here was the advantage that this company had over the other.

From hence they went on singing, and they said:

Behold, how fitly are the stages set
For their relief that pilgrims are become!
And how they us receive without one let,
That make the other life our mark and home!

What novelties they have to us they give,
That we, though pilgrims, joyful lives may live.
They do upon us, too, such things bestow,
That show we pilgrims are, where'er we go.

When they were gone from the Shepherds, they quickly came to the place where Christian met with one Turnaway, that dwelt in the town of Apostasy. Wherefore of him Mr Great-heart, their guide, did now put them in mind, saying, This is the place where Christian met with one Turn-away, who carried with him the character of his rebellion at his

How one
Turnaway
managed his
apostasy.

back. And this I have to say concerning this man:—he would hearken to no counsel, but once a-falling, persuasion could not stop him, Heb. x. 26-29. When he came to the place where the Cross and the Sepulchre were, he did meet with one that bid him look there; but he gnashed with his teeth, and stamped, and said he was resolved to go back to his own town. Before he came to the gate, he met with Evangelist, who offered to lay hands on him, to turn him into the way again. But this Turn-away resisted him, and having done much despite unto him, he got away over the wall, and so escaped his hand.

Then they went on; and just at the place where Little-faith formerly was robbed, there stood a man with his sword drawn, and his face all bloody. Then said Mr Great-heart, What art thou? The man made answer, saying, I am one whose name is Valiant-for-

One Valiant-
for-truth beset
with thieves.

truth (*m*). I am a pilgrim, and am going to the Celestial City. Now as I was in my way, there were three men did beset me, and propounded unto me these three things: 1. Whether I would become one of them. 2. Or go back from whence I came. 3. Or die upon the place. To the

(*m*) *Valiant-for-the-truth*.—As Great-heart represents a guide of pilgrims, Valiant-for-the-Truth is a private Christian of the same noble disposition. There is a touch of true genius in the remark of Great-heart regarding the sword, 'Hal! it is a right Jerusalem blade.'

His sword was in his hand,
Still warm with recent fight,
Ready that moment at command
Through rock and steel to smite.
It was a two-edged blade
Of heavenly temper keen,
And double were the wounds it made
Where'er it smote between.'

first I answered, I had been a true man a long season, and therefore it could not be expected that I now should cast in my lot with thieves, Prov. i. 10-14. Then they demanded what I would say to the second. So I told them that the place from whence I came, had I not found incommmodity there, I had not forsaken it at all; but finding it altogether unsuitable to me, and very unprofitable for me, I forsook it for this way. Then they asked me what I said to the third. And I told them, my life cost more dear far than that I should lightly give it away. Besides, you have nothing to do thus to put things to my choice; wherefore at your peril be it if you meddle. Then these three, to wit, Wild-head, Inconsiderate, and Pragmatic, drew upon me, and I also drew upon them. So we fell to it, one against three, for the space of above three hours. They have left upon me, as you see, some of the marks of their valour, and have also carried away with them some of mine. They are but just now gone: I suppose they might, as the saying is, hear your horse dash, and so they betook themselves to flight.

Great. But here was great odds, three against one.

Great-heart
wonders at his
valour.

Valiant. It is true; but little or more are nothing to him that has the truth on his side: 'Though an host should encamp against me,' said one, 'my heart shall not fear: though war should rise against me, in this will I be confident,' &c., Ps. xxvii. 3. Besides, said he, I have read in some records, that one man has fought an army: and how many did Samson slay with the jawbone of an ass! Judges xv. 15, 16.

Great. Then said the guide, Why did you not cry out, that some might have come in for your succour?

Valiant. So I did, to my King, who, I knew, could near, and afford invisible help, and that was sufficient for me.

Great. Then said *Great-heart* to *Mr Valiant-for-truth*, Thou hast worthily behaved thyself. Let me see thy sword. So he showed it him. When he had taken it

in his hand, and looked thereon awhile, he said, Ha! it is a right Jerusalem blade, Isa. ii. 3.

Valiant. It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can tell how to lay on. Its edges will never blunt. It will cut flesh and bones, and soul and spirit and all, Eph. vi. 12-17; Heb. iv. 12.

Great. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my sword did cleave to my hand; and when they were joined together
 The word. as if a sword grew out of my arm, and
 The faith. when the blood ran through my fingers,
 Blood. then I fought with most courage, 2 Sam. xxiii. 10.

Great. Thou hast done well. Thou hast 'resisted unto blood, striving against sin.' Thou shalt abide by us, come in and go out with us; for we are thy companions.

Then they took him and washed his wounds, and gave him of what they had to refresh him: and so they went on together.

Now, as they went on, because Mr Great-heart was delighted in him (for he loved one greatly that he found to be a man of his hands), and because there were with his company them that were feeble and weak, therefore he questioned with him about many things; as, first, what countryman he was.

Valiant. I am of Dark-land; for there I was born, and there my father and mother are still.

Great. Dark-land, said the guide; doth not that lie upon the same coast with the City of Destruction?

Valiant. Yes, it doth. Now, that which caused me to come on pilgrimage was this: We had one
 How Mr Valiant came to go on pilgrimage. Mr Tell-true come into our parts, and he told it about what Christian had done, that went from the City of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out

to resist him in his journey; and how he got through to whither he intended. It was also told, what welcome he had at all his Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received with sound of trumpet by a company of Shining Ones. He told it also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning haste to be gone after him; nor could father or mother stay me. So I got from them, and am come thus far on my way.

Great. You came in at the gate, did you not?

Valiant. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

He begins right.

Great. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Christian's name famous.

Valiant. Why, is this Christian's wife?

Great. Yes, that it is; and these also are her four sons.

Valiant. What! and going on pilgrimage too?

Great. Yes, verily; they are following after.

Valiant. It glads me at heart. Good man! how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the city!

He is much rejoiced to see Christian's wife

Great. Without doubt it will be a comfort to him; for, next, to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But, now you are upon that, pray let me hear your opinion about it. Some make a question, whether we shall know one another when we are there.

Great. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? And if they think they shall know and do these, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that

in his hand, and looked thereon awhile, he said, Hal! it is a right Jerusalem blade, Isa. ii. 3.

Valiant. It is so. Let a man have one of these blades, with a hand to wield it and skill to use it, and he may venture upon an angel with it. He need not fear its holding, if he can tell how to lay on. Its edges will never blunt. It will cut flesh and bones, and soul and spirit and all, Eph. vi. 12-17; Heb. iv. 12.

Great. But you fought a great while; I wonder you was not weary.

Valiant. I fought till my sword did cleave to my hand; and when they were joined together as if a sword grew out of my arm, and when the blood ran through my fingers, then I fought with most courage, 2 Sam. xxiii. 10.

Great. Thou hast done well. Thou hast 'resisted unto blood, striving against sin.' Thou shalt abide by us, come in and go out with us; for we are thy companions.

Then they took him and washed his wounds, and gave him of what they had to refresh him: and so they went on together.

Now, as they went on, because Mr Great-heart was delighted in him (for he loved one greatly that he found to be a man of his hands), and because there were with his company them that were feeble and weak, therefore he questioned with him about many things; as, first, what countryman he was.

Valiant. I am of Dark-land; for there I was born, and there my father and mother are still.

Great. Dark-land, said the guide; doth not that lie upon the same coast with the City of Destruction?

Valiant. Yes, it doth. Now, that which caused me to come on pilgrimage was this: We had one Mr Tell-true come into our parts, and he told it about what Christian had done, that went from the City of Destruction; namely, how he had forsaken his wife and children, and had betaken himself to a pilgrim's life. It was also confidently reported, how he had killed a serpent that did come out

How Mr Valiant came to go on pilgrimage.

to resist him in his journey; and how he got through to whither he intended. It was also told, what welcome he had at all his Lord's lodgings, especially when he came to the gates of the Celestial City; for there, said the man, he was received with sound of trumpet by a company of Shining Ones. He told it also how all the bells in the city did ring for joy at his reception, and what golden garments he was clothed with; with many other things that now I shall forbear to relate. In a word, that man so told the story of Christian and his travels, that my heart fell into a burning haste to be gone after him; nor could father or mother stay me. So I got from them, and am come thus far on my way.

Great. You came in at the gate, did you not?

Valiant. Yes, yes; for the same man also told us, that all would be nothing, if we did not begin to enter this way at the gate.

He begins right.

Great. Look you, said the guide to Christiana, the pilgrimage of your husband, and what he has gotten thereby, is spread abroad far and near.

Christian's name famous.

Valiant. Why, is this Christian's wife?

Great. Yes, that it is; and these also are her four sons.

Valiant. What! and going on pilgrimage too?

Great. Yes, verily; they are following after.

Valiant. It glads me at heart. Good man! how joyful will he be when he shall see them that would not go with him, yet to enter after him in at the gates into the city!

He is much rejoiced to see Christian's wife

Great. Without doubt it will be a comfort to him; for, next, to the joy of seeing himself there, it will be a joy to meet there his wife and children.

Valiant. But, now you are upon that, pray let me hear your opinion about it. Some make a question, whether we shall know one another when we are there.

Great. Do they think they shall know themselves then, or that they shall rejoice to see themselves in that bliss? And if they think they shall know and do these, why not know others, and rejoice in their welfare also? Again, since relations are our second self, though that

state will be dissolved there, yet why may it not be rationally concluded that we shall be more glad to see them there, than to see they are wanting ?

Valiant. Well, I perceive whereabouts you are as to this. Have you any more things to ask me about my beginning to come on pilgrimage ?

Great. Yes. Was your father and mother willing that you should become a pilgrim ?

Valiant. Oh no ! They used all means imaginable to persuade me to stay at home.

Great. Why, what could they say against it ?

Valiant. They said it was an idle life; and if I myself were not inclined to sloth and laziness, I would never countenance a pilgrim's condition.

The great stumbling-blocks that by his friends were laid in his way.

Great. And what did they say else ?

Valiant. Why they told me that it was a dangerous way; yea, the most dangerous way in the world, said they, is that which the pilgrims go.

Great. Did they show wherein this way is so dangerous ?

Valiant. Yes, and that in many particulars.

Great. Name some of them.

Valiant. They told me of the slough of Despond where Christian was well-nigh smothered. The first stumbling-block. They told me that there were archers standing ready in Beelzebub Castle, to shoot them that should knock at the Wicket-gate for entrance. They also told me of the wood and dark mountains; of the Hill Difficulty; of the lions; and also of the three giants, Bloody-man, Maul, and Slay-good. They said, moreover, that there was a foul fiend haunted the Valley of Humiliation; and that Christian was by him almost bereft of life. Besides, said they, you must go over the Valley of the Shadow of Death, where the hobgoblins are; where the light is darkness; where the way is full of snares, pits, traps, and gins. They told me also of Giant Despair, of Doubting Castle, and of the ruin that the pilgrims met with here. Further, they said I must go over the Enchanted Ground, which was dangerous.

and that, after all this, I should find a river, over which I should find no bridge, and that that river did lie betwixt me and the Celestial Country.

Great. And was this all?

Valiant. No. They also told me that this way was full of deceivers, and of persons that lay in wait there, to turn good men out of the path.

The Second.

Great. But how did they make that out?

Valiant. They told me that Mr Worldly Wiseman did there lie in wait to deceive. They also said that there was Formality and Hypocrisy continually on the road. They said also, that By-ends, Talkative, or Demas, would go near to gather me up; that the Flatterer would catch me in his net; or that, with green-headed Ignorance, I would presume to go on to the gate, from whence he was sent back to the hole that was in the side of the hill, and made to go the by-way to hell.

Great. I promise you this was enough to discourage. But did they make an end here?

Valiant. No; stay. They told me also of many that had tried that way of old, and that had gone a great way therein, to see if they could find something of the glory there that so many had so much talked of from time to time; and how they came back again, and befooled themselves for setting a foot out of doors in that path, to the satisfaction of all the country. And they named several that did so, as Obstinate and Pliable, Mistrust and Timorous, Turn-away and old Atheist, with several more, who, they said, had some of them gone far to see if they could find, but not one of them found so much advantage by going as amounted to the weight of a feather.

The third.

Great. Said they anything more to discourage you?

Valiant. Yes. They told me of one Mr Fearing, who was a pilgrim; and how he found this way so solitary, that he never had a comfortable hour therein; also, that Mr Despondency had like to have been starved therein: yea, and also (which I had almost forgot) that Christian himself, about whom

The fourth.

there has been such a noise, after all his ventures for a celestial crown, was certainly drowned in the Black River, and never went a foot further, however it was smothered up.

Great. And did none of these things discourage you ?

Valiant. No; they seemed but as so many nothings to me.

Great. How came that about ?

Valiant. Why, I still believed what M.
How he got over these stumbling-blocks. Tell-true had said ; and that carried me beyond them all.

Great. Then this was your victory, even your faith.

Valiant. It was so. I believed, and therefore came out, got into the way, fought all that set themselves against me, and, by believing, am come to this place.

Who would true valour see,
 Let him come hither;
 One here will constant be,
 Come wind, come weather.
 There's no discouragement
 Shall make him once relent
 His first avow'd intent
 To be a pilgrim.

Whoso beset him round
 With dismal stories,
 Do but themselves confound,—
 His strength the more is.
 No lion can him fright—
 He'll with a giant fight;
 But he will have a right
 To be a pilgrim.

Hobgoblin nor foul fiend
 Can daunt his spirit;
 He knows he at the end
 Shall life inherit.
 Then fancies fly away;
 He'll not fear what men say;
 He'll labour night and day
 To be a pilgrim.

By this time they were got to the Enchanted Ground, where the air naturally tended to make one drowsy. And that place was all grown over with briars and thorns, excepting here and there,

where was an enchanted arbour, upon which if a man sits, or in which if a man sleeps, it is a question, say some, whether ever he shall rise or wake again in this world (n). Over this forest, therefore, they went, both one and another, and Mr Great-heart went before, for that he was the guide; and Mr Valiant-for-truth, he came behind, being there a guard, for fear, lest peradventure some fiend, or dragon, or giant, or thief, should fall upon their rear, and so do mischief. They went on here, each man with his sword drawn in his hand; for they knew it was a dangerous place. Also they cheered up one another as well as they could. Feeble-minded, Mr Great-heart commanded should come up after

(n) *The Enchanted Ground.*—'The man who is dreaming,' writes Chalmers, 'moves in a pictured world of his own. He is not steeped in a more deathlike indifference to the actual and the peopled world around him, than the man who is busy, for the short and fleeting pilgrimage of his days on earth, among its treacherous delusions, is shut, in all his sensibilities, and all his thoughts, against the certainties of an immortal state. Time moves on without disturbing it. The last messenger lifts many a note of preparation, but so deep is the lethargy that he is not heard. Every year do his approaching footsteps become more distinct, and more audible—yet every year rivets the affections of the votary of sense, more tenaciously than before, to the scene that is around him. One would think that the fall of so many acquaintances, on every side of him, might at length have reached an awakening conviction into his heart. One would think that, standing alone, and in mournful survey amid the wreck of former associations, the spell might have been already broken which so fastens him to a perishable world. But, no. The enchantment is not so easily dissolved. The deep sleep is not so easily broken. The conscious infirmities of age cannot do it; the frequent and touching specimens of mortality around us cannot do it; the rude entrance of death into our own houses, and the breaking up of our own families, cannot do it; the melting of our old society away from us, and the constant succession of new faces, and new families in their place, cannot do it; the tolling of the funeral bell, which has rung so many of our companions across the confines of eternity, and in a few little years will perform the same office for us, cannot do it. All is forgotten amid the bargains, and the adventures, and the bustle, and the expectation of the scene that is immediately around him; eternity is again shut out—and amid the dreaming illusions of a fleeting and fantastic day, does he cradle his infatuated soul into an utter unconcern about its coming torments, or its coming triumphs.'

him; and Mr Despondency was under the eye of Mr Valiant.

Now they had not gone far, but a great mist and darkness fell upon them all; so that they could scarce, for a great while, see the one the other. Wherefore they were forced, for some time, to feel for one another by words; for they walked not by sight. But any one must think that here was but sorry going for the best of them all; but how much worse for the women and children, who both of feet and heart were but tender. Yet so it was, that through the encouraging words of him that led in the front, and of him that brought them up behind, they made a pretty good shift to wag along.

The way also was here very wearisome, through dirt and slabbiness. Nor was there, on all this ground, so much as one inn or victualling-house therein to refresh the feebler sort. Here, therefore, was grunting, and puffing, and sighing. While one tumbleth over a bush, another sticks fast in the dirt; and the children, some of them, lost their shoes in the mire;—while one cries out, I am down; and another, Ho! where are you? and a third, The bushes have got such fast hold on me, I think I cannot get away from them.

Then they came at an harbour, warm, and promising much refreshing to the pilgrims; for it was finely wrought above-head, beautified with greens, furnished with benches and settle.

It also had in it a soft couch, whereon the weary might lean. This, you must think, all things considered, was tempting; for the pilgrims already began to be foiled with the badness of the way. But there was not one of them that made so much as a motion to stop there; yea, for aught I could perceive, they continually gave so heed to the advice of their guide, and he did so faithfully tell them of dangers, and of the nature of dangers, when they were at them, that usually, when they were nearest to them, they did most pluck up their spirits, and hearten one another to deny the flesh.

This harbour was called The Slothful's Friend, on purpose to allure, if it might be.

some of the pilgrims there to take up their rest when weary.

I saw then in my dream, that they went on in this their solitary ground, till they came to a place at which a man is apt to lose his way. Now, though when it was light their guide could well enough tell how to miss those ways that led wrong, yet in the dark he was put to a stand: But he had in his pocket a map of all ways leading to or from the Celestial City (o); wherefore he struck a light (for he never goes, also, without his tinder-box, and takes a view of his book or map, which bids him be careful in that place to turn to the right hand way. And had he not been careful to look in his map, they had all, in probability, been smothered in the mud; for just a little before them, and that at the end of the cleanest way, too, was a pit, none knows how deep, full of nothing but mud, there made on purpose to destroy the pilgrims in.

Then thought I with myself, Who that goeth on pilgrimage but would have one of these maps with him, that he may look, when he is at a stand, which is the way he must take?

They went on then to this Enchanted Ground, till

(o) *Great-Heart's Map.*—

'What is the world? A wildering maze,
Where sin hath tracked ten thousand ways,
Her victims to ensnare;
All broad, and winding, and aslope,
All tempting with perfidious hope,
All ending in despair.
Millions of pilgrims throng these roads,
Bearing their baubles, or their loads,
Down to eternal night;
One only path that never bends,
Narrow, and rough, and steep, ascends
From darkness into light.
Is there no guide to show that path?
The Bible. He alone who hath
The Bible, need not stray;
But he who hath, and will not give
That light of life to all that live,
Himself shall lose the way.

they came to where there was another arbour, and it was built by the highway side. And in

An arbour, and two asleep therein. that arbour there lay two men, whose names were Headless and Too-bold (p).

These two went thus far on pilgrimage; but here, being wearied with their journey, they sat down to rest themselves, and so fell fast asleep. When the pilgrims saw them, they stood still, and shook their heads, for they knew that the sleepers were in a pitiful case. Then they consulted what to do; whether to go on and leave them in their sleep, or to step to them, and try to awake them. So they concluded to go to them and awake them,—that is, if they could; but with this caution, namely, to take heed that themselves did not sit down, nor embrace the offered benefit of that arbour.

So they went in and spake to the men, and called each one by his name (for the guide, it The pilgrims try to wake them. seems, did know them); but there was no voice nor answer. Then the guide did shake them, and do what he could to disturb them. Then said one of them, I will pay you when I take my money. At which the guide shook his head. I will fight so long as I can hold my sword in my hand, said the other. At that one of the children laughed.

Then said Christiana, What is the meaning of this? Their endeavour is fruitless. The guide said, They talk in their sleep. If you strike them, beat them, or whatsoever else you do to them, they will answer you after this fashion; or, as one of them said in old time, when the waves of the sea beat upon him, and he slept as one upon the mast of a ship, 'When shall I awake? I will

(p) *Headless and Too-bold asleep.*—'Just as in winter,' says Caird, 'the cold may become so intense as to freeze the thermometer, and thereby to leave you without the means of marking the subsequent increase of cold, so there is a point in the lowered temperature of the inward consciousness, when the growing coldness, hardness, selfishness, of a man's nature, can no longer be noted—the mechanism by which moral variations are determined becoming itself insensible and motionless.'

seek it again,' Prov. xxiii. 34, 35. You know, when men talk in their sleep, they say anything, but their words are not governed either by faith or reason. There is an incoherency in their words now, as there was before, betwixt their going on pilgrimage and sitting down here. This, then, is the mischief of it;—when heedless ones go on pilgrimage, it is twenty to one but they are served thus. For this Enchanted Ground is one of the last refuges that the enemy to pilgrims has; wherefore it is, as you see, placed almost at the end of the way, and so it standeth against us with more advantage. For when, thinks the enemy, will these fools be so desirous to sit down, as when they are weary? and when so like to be weary, as when almost at their journey's end? Therefore, it is, I say, that the Enchanted Ground is placed so nigh to the land Beulah, and so near the end of their race. Wherefore, let pilgrims look to themselves, 'lest it happen to them as it has done to these, that, as you see, are fallen asleep, and none can wake them.

Then the pilgrims desired, with trembling, to go forward; only they prayed their guide to strike a light, that they might go the rest of their way ^{The light of the word.} by the help of the light of a lantern. So he struck a light, and they went by the help of that through the rest of this way, though the darkness was very great, 2 Pet. i. 19. But the children ^{The children cry for weariness.} began to be sorely weary; and they cried out unto Him that loveth pilgrims, to make their way more comfortable. So by that they had gone a little further, a wind arose that drove away the fog; so the air became more clear. Yet they were not off (by much) of the Enchanted Ground; only now they could see one another better, and the way wherein they should walk.

Now, when they were almost at the end of this ground, they perceived that a little before them was a solemn noise, as of one that was much concerned. So they went on, and looked before them; and, behold, they saw ^{Standfast upon his knees in the Enchanted Ground} as they

thought, a man upon his knees, with hands and eyes lifted up, and speaking, as they thought, earnestly to one that was above. They drew nigh, but could not tell what he said. So they went softly till he had done. When he had done, he got up, and began to run towards the Celestial City. Then Mr Great-heart called after him, saying, Soho, friend! let us have your company, if you go, as I suppose you do, to the Celestial City. So the man stopped, and they came up to him. But so soon as Mr Honest saw him, he said I know this man. Then said Mr Valiant-for-truth, Prythee,

The story of Stand-fast. who is it? It is one, said he, who comes from whereabouts I dwelt. His name is Stand-fast; he is certainly a right good pilgrim.

So they came up one to another. And presently Stand-fast said to old Honest, Ho, father Honest! are you there? Ay, said he, that I am, as sure as you are there. Right glad am I, said Mr Stand-fast, that I have found you on this road. And as glad am I, said the other, that I espied you upon your knees. Then Mr Stand-fast blushed, and said, But why, did you see me? Yes, that I did, quoth the other, and with my heart was glad at the sight. Why, what did you think? said Stand-fast. Think! said old Honest; what should I think? I thought we had an honest man upon the road, and therefore should have his company by-and-by. If you thought not amiss, said Stand-fast, how happy am I! But if I be not as I should, I alone must bear it. That is true, said the other; but your fear doth further confirm me that things are right betwixt the Prince of Pilgrims and your soul. For saith He, 'Blessed is the man that feareth alway,' Prov. xxviii. 14.

Valiant. Well but, brother, I pray thee tell us what was it that was the cause of thy being upon thy knees even now? Was it for that some special mercy laid obligations upon thee, or how?

Stand. Why, we are, as you see, upon the Enchanted Ground; and as I was coming along, I was musing with myself of what a dangerous nature the road in this place was, and how

What it was that fetched him upon his knees.

many that had come even thus far on pilgrimage had here been stopped and been destroyed. I thought also of the manner of the death with which this place destroyeth men. Those that die here die of no violent distemper. The death which such die is not grievous to them; for he that goeth away in a sleep begins that journey with desire and pleasure; yea, such acquiesce in the will of that disease.

Hon. Then Mr Honest interrupting of him, said, Did you see the two men asleep in the arbour?

Stand. Ay, ay, I saw Headless and Too-bold there; and for aught I know, there they will lie till they rot, Prov. x. 7. But let me go on in my tale. As I was thus musing, as I said, there was one in very pleasant attire, but old, who presented herself unto me, and offered me three things, to wit, her body, her purse, and her bed. Now, the truth is, I was both a-weary and sleepy; I am also as poor as an owl, and that, perhaps, the witch knew. Well, I repulsed her once and twice, but she put by my repulses, and smiled. Then I began to be angry; but she mattered that nothing at all. Then she made offers again, and said if I would be ruled by her, she would make me great and happy; for, said she, I am the mistress of the world, and men are made happy by me. Then I asked her name, and she told me it was Madam Bubble. This set me further from her; Madam Bubble, or this vain world. but she still followed me with enticements.

Then I betook me, as you saw, to my knees, and with hands lifted up, and cries, I prayed to Him that had said he would help. So, just as you came up, the gentlewoman went her way. Then I continued to give thanks for my great deliverance; for I verily believe she intended no good, but rather sought to make stop of me in my journey.

Hon. Without doubt her designs were bad. But stay, now you talk of her, methinks I either have seen her or have read some story of her.

Stand. Perhaps you have done both.

Hon. Madam Bubble! (g) is she not a tall, comely dame, somewhat of a swarthy complexion?

Stand. Right, you hit it; she is just such a one.

Hon. Doth she not speak very smoothly, and give you a smile at the end of a sentence?

Stand. You fall right upon it again, for these are her very actions.

Hon. Doth she not wear a great purse by her side, and is not her hand often in it, fingering her money, as if that was her heart's delight?

Stand. It is just so; had she stood by all this while, you could not more amply have set her forth before me, nor have better described her features.

Hon. Then he that drew her picture was a good limner, and he that wrote of her said true.

Great. This woman is a witch, and it is by virtue of her sorceries that this ground is enchanted.

The world. Whoever doth lay their head down in her lap, had as good lay it down on that block over which the axe doth hang; and whoever lay their eyes upon her beauty are accounted the enemies of God, James

(g) *Madame Bubble.*—Her character, in which the world is described, may be illustrated by a parable of Krummacher:—‘There was a rich man at the Court of King Herod; he was his high chamberlain, and was clothed in costly apparel, and lived in the greatest state and magnificence. And there came to him from distant lands a friend of his youth, whom he had not seen for many years. Anxious to do him honour, the high chamberlain made a great feast, and invited all his friends. The tables were laden with the most delicate viands on dishes of gold and silver, and many costly vessels filled with wines of all kinds. The rich man sat at the head of his table; on his right hand sat the friend who had come from distant lands; and they ate and drank, and were satisfied. Then said the stranger to the King’s high chamberlain, ‘I have never seen such magnificence as this in my native land.’ And he praised all he saw, and esteemed his friend the happiest of men. But the rich man took an apple from off a golden dish; the apple was large and smooth, and rosy as the cheek of a sleeping infant; and as he handed it to his friend, he said, ‘Behold this apple, it lay upon a golden dish, and it is lovely to look upon.’ And the stranger took the apple and cut it through; but alas, at its core was a worm. Then the stranger gave a glance toward his host. But the high chamberlain looked down, and sighed.’

iv. 4; 1 John ii. 15. This is she that maintaineth in their splendour all those that are the enemies of pilgrims; yea, this is she that hath bought off many a man from a pilgrim's life. She is a great gossiper; she is always, both she and her daughters, at one pilgrim's heels or another, now commending, and then preferring the excellences of this life. She is a bold and impudent slut: she will talk with any man. She always laugheth poor pilgrims to scorn, but highly commends the rich. If there be one cunning to get money in a place, she will speak well of him from house to house. She loveth banqueting and feasting mainly well; she is always at one full table or another. She has given it out in some places that she is a goddess; and therefore some do worship her. She has her times and open places of cheating; and she will say and avow it, that none can show a good comparable to hers. She promiseth to dwell with children's children, if they will but love her and make much of her. She will cast out of her purse gold like dust, in some places, and to some persons. She loves to be sought after, spoken well of, and to lie in the bosoms of men. She is never weary of commending her commodities, and she loves them most that think best of her. She will promise to some crowns and kingdoms, if they will but take her advice; yet many hath she brought to the halter, and ten thousand times more to hell.

Stand. Oh! said Stand-fast, what a mercy is it that I did resist her; for whither might she have drawn me!

Great. Whither! nay, none but God knows whither. But in general, to be sure, she would have drawn thee 'into many foolish and hurtful lusts, which drown men in destruction and perdition,' 1 Tim. vi. 9. It was she that set Absalom against his father, and Jeroboam against his master. It was she that persuaded Judas to sell his Lord; and that prevailed with Demas to forsake the godly pilgrim's life. None can tell of the mischief that she doth. She makes variance betwixt rulers and subjects, betwixt parents and children, betwixt neighbour and neighbour, betwixt a man and his

wife, betwixt a man and himself, betwixt the flesh and the Spirit. Wherefore, good Mr Stand-fast, be as your name is; and 'when you have done all, stand.'

At this discourse there was among the pilgrims a mixture of joy and trembling; but at length they brake out and sang:

What danger is the pilgrim in!
How many are his foes!
How many ways there are to sin
No living mortal knows.

Some of the ditch are shy, yet can
Lie tumbling in the mire:
Some, though they shun the frying-pan,
Do leap into the fire.

After this, I beheld until they were come unto the land of Beulah, where the sun shineth night and day. Here, because they were weary, they betook themselves a while to rest. And because this country was common for pilgrims, and because the orchards and vineyards that were here belonged to the King of the Celestial Country, therefore, they were licensed to make bold with any of his things. But a little while soon refreshed them here; for the bells did so ring, and the trumpets continually sound so melodiously, that they could not sleep, and yet they received as much refreshing as if they had slept their sleep ever so soundly. Here also all the noise of them that walked the streets was, More pilgrims have come to town! And another would answer, saying, And so many went over the water, and were let in at the golden gates to-day! They would cry again, There is now a legion of Shining Ones just come to town, by which we know that there are more pilgrims upon the road; for here they come to wait for them, and to comfort them after their sorrow! Then the pilgrims got up, and walked to and fro. But how were their ears now filled with heavenly noises, and their eyes delighted with celestial visions! In this land they heard nothing, saw nothing,

felt nothing, smelled nothing, tasted nothing, that was offensive to their stomach or mind; only when they tasted of the water of the river over which they were to go, they thought that it tasted a little bitterish to the palate; but it proved sweet when it was down.

Death bitter to the flesh, but sweet to the soul.

In this place there was a record kept of the names of them that had been pilgrims of old, and a history of all the famous acts that they had done. It was here also much discoursed, how the river to some had had its flowings, and what ebbings it had while others have gone over. It has been in a manner dry for some, while it has overflowed its banks for others.

Death has its ebbings and flowings, like the tide.

In this place the children of the town would go into the King's gardens, and gather nosegays for the pilgrims, and bring them to them with much affection. Here also grew camphire, with spikenard and saffron, calamus and cinnamon, with all its trees of frankincense, myrrh, and aloes, with all chief spices. With these the pilgrims' chambers were perfumed while they stayed here; and with these were their bodies anointed, to prepare them to go over the river when the time appointed was come.

Now, while they lay here, and waited for the good hour, there was a noise in the town that there was a post come from the Celestial City, with matter of great importance to one Christiana, the wife of Christian the pilgrim. So inquiry was made for her, and the house was found out where she was. So the post presented her with a letter. The contents whereof were, Hail, good woman! I bring thee tidings that the Master calleth for thee, and expecteth that thou shouldst stand in his presence, in clothes of immortality, within these ten days.

A messenger of Death sent to Christiana.

His message.

When he had read this letter to her, he gave her therewith a sure token that he was a true messenger, and was come to bid her make haste to be gone. The token was, an arrow with a point sharpened with love,

How welcome is death to them that have nothing to do but die

let easily into her heart, which by degrees wrought so effectually with her, that at the time appointed she must be gone.

When Christiana saw that her time was come, and that she was the first of this company that was to go over, she called for Mr Great-heart her guide, and told him how matters were. So he told her he was heartily glad of the news, and could have been glad had the
Her speech to her guide. post come for him. Then she bid that he should give advice how all things should be prepared for her journey. So he told her, saying, Thus and thus it must be; and we that survive will accompany you to the river side.

Then she called for her children, and gave them her
To her children blessing, and told them that she yet read with comfort the mark that was set in their foreheads, and was glad to see them with her there, and that they had kept their garments so white. Lastly, she bequeathed to the poor that little she had, and commanded her sons and daughters to be ready against the messenger should come for them.

When she had spoken these words to her guide, and
To Mr Valiant. to her children, she called for Mr Valiant-for-truth, and said unto him, Sir, you have in all places showed yourself true-hearted; be 'faithful unto death,' and my King will give you 'a crown of life.' I would entreat you to have an eye to my children; and if at any time you see them faint, speak comfortably to them. For my daughters, my sons' To Mr Stand-fast. wives, they have been faithful, and a fulfilling of the promise upon them will be their end. But she gave Mr Stand-fast a ring.

Then she called for old Mr Honest, and said of him, To old Honest. 'Behold an Israelite indeed, in whom is no guile.' Then, said he, I wish you a fair day when you set out for Mount Zion, and shall be glad to see that you go over the river dryshod. But she answered, Come wet, come dry, I long to be gone; for however the weather is in my journey, I shall have time enough when I come there to sit down and rest me and dry me.

Then came in that good man Mr Ready-to-halt, to see her. So she said unto him, Thy travel ^{To Mr Ready-to-halt.} hitherto has been with difficulty; but that will make thy rest the sweeter. But watch and be ready; for at any hour when ye think not, the messenger may come.

After he came in Mr Despondency, and his daughter Much-afraid; to whom she said, You ought ^{To Despondency and his daughter.} with thankfulness for ever to remember your deliverance from the hands of Giant despair and out of Doubting Castle. The effect of that mercy is, that you are brought with safety hither. Be ye watchful, and cast away fear; 'be sober, and hope to the end.'

Then she said to Mr Feeble-mind, Thou wast delivered from the mouth of Giant Slay-good, ^{To Feeble-mind.} that thou mightest live in the light of the living for ever, and see thy king with comfort; only I advise thee to repent thee of thine aptness to fear and doubt of his goodness, before he sends for thee; lest thou shouldst, when he comes, be forced to stand before him for that fault with blushing.

Now the day drew on that Christiana must be gone. So the road was full of people to see her ^{Her last day, and manner of departure.} take her journey. But, behold, all the banks beyond the river were full of horses and chariots, which were come down from above to accompany her to the city gate. So she came forth and entered the river, with a beckon of farewell to those that followed her to the river side. The last words that she was heard to say here were, I come, Lord, to be with thee, and bless thee (r.)

(r) *Christiana's Death.*—

'Go, child of darkness, see a Christian die,
No horror pales his lip, or dims his eye;
No fiend-shaped phantoms of destruction start
The hope religion pillows on his heart,
When, with a faltering hand, he waves adieu
To all who love so well, and weep so true;
Meek as an infant to the mother's breast
Turns, fondly longing for its wonted rest,
He pants for where congenial spirits stray,
Turns to his God, and sighs his soul away.'

So her children and friends returned to their place, for those that waited for Christiana had carried her out of their sight. So she went and called; and entered in at the gate with all the ceremonies of joy that her husband Christian had entered with before her.

At her departure, her children wept. But Mr Great-heart and Mr Valiant played upon the well-tuned cymbal and harp for joy. So all departed to their respective places.

In process of time there came a post to the town again, Ready-to-halt and his business was with Mr Ready-to-summoned. halt. So he inquired him out, and said to him, I am come to thee in the name of Him whom thou hast loved and followed, though upon crutches; and my message is to tell thee, that he expects thee at his table, to sup with him in his kingdom, the next day after Easter; wherefore prepare thyself for this journey.

Then he also gave him a token that he was a true messenger, saying, 'I have broken thy golden bowl, and loosed thy silver cord,' Eccles. xii. 6.

After this, Mr Ready-to-halt called for his fellow-pilgrims, and told them, saying, I am sent for, and God

Promises. shall surely visit you also. So he desired

Mr Valiant to make his will. And because he had nothing to bequeath to them that should survive him but his crutches and his good wishes, there-

forethus he said, These crutches I bequeath His will. to my son that shall tread in my steps, with an hundred warm wishes that he may prove better than I have done.

Then he thanked Mr Great-heart for his conduct and kindness, and so addressed himself to his journey (s). When he came at the brink of the river he said, Now

(s) *Ready-to-halt's Death.*—

'This, only this, subdues the fear of death:
And what is this? Survey the wondrous cure,
And at each step let higher wonder rise.
Pardon for infinite offence; and pardon
Through means that speak its value infinite;
A pardon bought with blood; with blood divine
With blood divine of Him I made my foe.

I shall have no more need of these crutches, since yonder are chariots and horses for me to ride on. The last words he was heard to say were, Welcome life! So he went his way. His last words,

After this, Mr Feeble-mind had tidings brought him that the post sounded his horn at his chamber door. Then he came in, and told him, saying, I am come to tell thee that thy Master hath need of thee; and that in a very little time thou must behold his face in brightness. And take this as a token of the truth of my message: 'Those that look out of the windows shall be darkened,' Eccles. xii. 3. Feeble-mind summoned.

Then Mr Feeble-mind called for his friends, and told them what errand had been brought unto him, and what token he had received of the truth of the message. Then he said, Since I have nothing to bequeath to any, to what purpose should I make a will? As for my feeble mind, that I will leave behind me; for that I have no need of that in the place whither I go, nor is it worth bestowing upon the poorest pilgrim; wherefore, when I am gone, I desire that you, Mr Valiant, would bury it in a dunghill. This done, and the day being come in which he was to depart, he entered the river as the rest. He makes no will. His last words were, Hold out, Faith and Patience! So he went over to the other side.

When days had many of them passed away, Mr Despondency was sent for; for a post was come, and brought this message to him: Trembling man! these are to summon thee to be ready with thy King by the next Lord's day, to shout for joy for thy deliverance from all thy doubtings. And, said the messenger, that my message is true, take this for a proof; so he gave him a grasshopper to be a burden unto him, Eccles. xii. 5. Mr Despondency summoned

Now Mr Despondency's daughter, whose name was Much-afraid, said, when she heard what was done, that she would go with her father. Then Mr Despondency said to his friends, Myself and my daughter. you know what we have been, and how troublesome we have behaved ourselves His daughter goes too.

in every company. My will and my daughter's
 His will. is, that our desponds and slavish fears be by
 no man ever received, from the day of our
 departure, for ever; for I know that after my death
 they will offer themselves to others. For, to be plain
 with you, they are ghosts, the which we entertained
 when we first began to be pilgrims, and could never
 shake them off after: and they will walk about, and
 seek entertainment of the pilgrims; but for our sakes
 shut ye the doors upon them.

When the time was come for them to depart, they
 went to the brink of the river. The last words of
 His last words. Mr Despondency were, farewell night; wel-
 come day! His daughter went through the
 river singing, but none could understand what she said.

Then it came to pass, a while after, that there was a
 post in the town that inquired for Mr Honest. So he
 came to his house where he was, and de-
 Mr Honest summoned. livered to his hand these lines; Thou art
 commanded to be ready against this day sevensnight, to
 present thyself before thy Lord, at his Father's house.
 And for a token that my message is true, 'All the
 daughters of music shall be brought low,' Eccles. xii. 4.

He makes no will. Then Mr Honest called for his friends, and
 said unto them, I die, but shall make no
 will. As for my honesty, it shall go with me; let him
 that comes after be told of this. When the day that
 he was to be gone was come, he addressed himself to
 go over the river. Now the river at that time over-
 flowed the banks in some places; but Mr
 Good-conscience helps Mr Honest over the river. Honest in his life-time had spoken to one
 Good-conscience to meet him there, the
 which he also did, and lent him his hand, and so helped
 him over. The last words of Mr Honest were, Grace
 reigns! So he left the world (t).

After this it was noised abroad that Mr Valiant-for-
 Mr Valiant summoned. truth was taken with a summons by the
 same post as the other, and had this for a

(t) *Honest's Death.*—Good conscience represents the steady ad-
 herence of this pilgrim to the faith and practice of the gospel.

token that the summons was true, 'That his pitcher was broken at the fountain,' Eccles. xii. 6. When he understood it, he called for his friends, and told them of it. Then said he, I am going to my Father's; and though with great difficulty I am got hither, yet now I do not repent me of all the trouble I have been at to arrive where I am. My sword I give to him that shall succeed me in my pilgrimage; ^{His will.} and my courage and skill to him that can get it. My marks and scars I carry with me, to be a witness for me that I have fought His battles who now will be my rewarder. When the day that he must go hence was come, many accompanied him to the river side, into which as he went he said, 'Death, where is thy sting?' ^{His last words.} And as he went down deeper he said, 'Grave, where is thy victory?' So he passed over, and all the trumpets sounded for him on the other side. (u)

Then there came forth a summons for Mr Stand-fast—this Mr Stand-fast was he that the rest of the pilgrims found upon his knees in the ^{Mr Standfast is summoned.} Enchanted Ground—for the post brought it him open in

according to the apostle's words, 'I have fought a good fight, I have finished my course, I have kept the faith.' That his trust for salvation was not in himself but in Christ Jesus, is indicated by his last words, 'Grace reigns.'

Simeon, of Cambridge, on his death-bed said, 'I wish to be alone with my God, and to lie before Him as a poor wretched hell-deserving sinner—yes as a poor hell-deserving sinner—but I would also look to Him as my all-forgiving God—and as my all-sufficient God—and as my all-atoning God—and as my covenant-keeping God. I look, as the chief of sinners, for the mercy of God in Christ Jesus, to life eternal, and the sovereignty of God in choosing such an one—and the mercy of God in pardoning such an one—and the patience of God in bearing with such an one—and the faithfulness of God in perfecting his work, and performing all his promises to such an one.'

(u) *Valiant-for-truth's Death.*—

The pains of death are past,
Labours and sorrow cease,
And life's long warfare closed at last,
His soul is found in peace.
Soldier of Christ, well done;
Praise be thy new employ;
And while eternal ages run,
Rest in thy Saviour's joy.

his hands. The contents whereof were, that he must prepare for a change of life, for his Master was not willing that he should be so far from him any longer. At this Mr Stand-fast was put into a muse. Nay, said the messenger, you need not doubt the truth of my message, for here is a token of the truth thereof : 'Thy wheel is broken at the cistern,' Ec. xii. 6. Then he called

He calls for unto Mr Great-heart, who was their guide,
Mr Great-heart and said unto him, Sir, although it was not
 my hap to be much in your good company in the days
His speech to of my pilgrimage ; yet, since the time I
him. knew you, you have been profitable to me.

When I came from home, I left behind me a wife and five small children ; let me entreat you, at your return (for I know that you will go and return to your Master's house, in hopes that you may yet be a conductor to more of the holy pilgrims), that you send to my family, and let them be acquainted with all that hath or shall
His errand to happen unto me. Tell them, moreover, of
his family. my happy arrival to this place, and of the present [and] late blessed condition that I am in. Tell them, also of Christian, and Christiana his wife, and how she and her children came after her husband. Tell them also of what a happy end she made, and whither she was gone. I have little or nothing to send to my family, except it be prayers and tears for them ; of which it will suffice if thou acquaint them, if peradventure they prevail.

When Mr Stand-fast had thus set things in order, and the time being come for him to haste him away, he also went down to the river. Now there was a great calm at that time in the river ; wherefore Mr Stand-fast, when he was about half way in, stood a while, and talked to his companions that had waited upon him thither. And he said, This river has been a terror to

His last words. many ; yea, the thoughts of it also have often frightened me. Now methinks I stand easy ; my foot is fixed upon that upon which the feet of the priests that bare the ark of the covenant stood, while Israel went over this Jordan (Josh iii. 17),

The waters, indeed, are to the palate bitter, and to the stomach cold; yet the thoughts of what I am going to, and of the conduct that waits for me on the other side, doth lie as a glowing coal at my heart. I see myself now at the end of my journey; my toilsome days are ended. I am going now to see that head which was crowned with thorns, and that face that was spit upon for me. I have formerly lived by hearsay and faith; but now I go where I shall live by sight, and shall be with Him in whose company I delight myself. I have loved to hear my Lord spoken of; and wherever I have seen the print of his shoe in the earth, there I have coveted to set my foot too. His name has been to me as a civet-box; yea, sweeter than all perfumes. His voice to me has been most sweet; and his countenance I have more desired than they that have most desired the light of the sun. His word I did use to gather for my food, and for antidotes against my faintings. He has held me, and hath kept me from mine iniquities; yea, my steps have been strengthened in his way.

Now, while he was thus in discourse, his countenance changed; his strong man bowed under him: and after he had said, Take me, for I come unto thee, he ceased to be seen of them (v).

But glorious it was to see how the open region was filled with horses and chariots, with trumpeters and pipers, with singers and players on stringed instruments, to welcome the pilgrims as they went up, and

(v) *Stand-fast's death.*—Rev. Robert Bruce, having lived to a venerable old age, one morning, after breakfasting, suddenly spoke, —‘Daughter, hark! doth not my master call me?’ Asking for his Bible, he perceived that his eyes were dim, and that he could no longer read its precious words. ‘Find for me,’ said he, ‘the eighth chapter of Romans, and lay my finger on the passage, ‘I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God which is in Christ Jesus our Lord.’ Now, is my finger,’ he asked, ‘placed upon these blessed words?’ Being assured it was, he said, ‘Then, God bless you, God bless you all, dear children. I have refreshed myself with you this morning and shall be at the banquet of my Saviour ere it is night.’ And thus he died.

followed one another in at the beautiful gate of the city (*w*).

As for Christian's children, the four boys that Christiana brought with her with their wives and children, I did not stay where I was till they were gone over. Also, since I came away, I heard one say that they were yet alive, and so would be for the increase of the Church in that place where they were for a time.

Shall it be my lot to go that way again, I may give those that desire it an account of what I here am silent about. Meantime, I bid my reader.

ADIEU.

w) *Immanuel's Land.*—

Oh! I am my beloved's,
And my beloved is mine:
He brings a poor vile sinner
Into His home of wine.
I stand upon His merits,
I know no safer stand;
Not e'en where glory dwelleth
In Immanuel's land.

I shall sleep sound in Jesus,
Fill'd with His likeness rise
To live and to adore Him,
To see Him with these eyes.
Tween me and resurrection,
But paradise doth stand
Then, then for glory dwelling,
In Immanuel's land.

The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes.
Dark, dark hath been the midnight
But day-spring is at hand:
And glory, glory dwelleth
In Immanuel's land.

The King there in his beauty,
Without a veil is seen,
It were a well spent journey,
Though sev'n deaths lay between.
The Lamb, with His fair army,
Doth on Mount Zion stand,
And glory, glory dwelleth
In Immanuel's land.

I've wrestled on towards heaven,
'Gainst storm, and wind, and tide,
Now like a weary traveller,
That leaneth on his guide
Amid the shades of evening,
While sinks life's ling'ring sand.
I hail the glory dawning
From Immanuel's land.

